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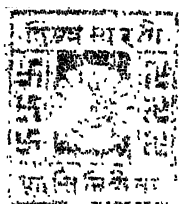
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THE VISVA-BHARATI QUARTERLY



FOUNDED BY
RABINDRANATH TAGORE

EDITOR:
P. C. MAHALANOBIS

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	PAGE.
1. Defeat—Reginald A. Reynolds	199
2. International Goodwill—Rabindranath Tagore	200
3. Wanted Ambassadors—Madame B. P. Wadia	203
4. Training for Self-Government in an Indian School—F. G. Pearce	207
5. Equality and Progress—Dhurjati Prasad Mukherjee	216
6. Meeting of the East and West—Rabindranath Tagore	236
7. Vedic Interpretation and Tradition—Vidhushekhar Bhattacharya	244
8. Some Problems in the Origin of Art and Culture in India— Suniti Kumar Chatterji	268
9. Visva-Bharati Bulletin—	
(i) Demonstration of Jiu-Jitsu in Calcutta	284
(ii) Jiu-do (The Japanese National System of Physical Culture)	285
(iii) The Spring Festival in Calcutta	290
(iv) The Poet's Seventieth Birthday Anniversary	292
10. Visva-Bharati Reports and Proceedings:—	
(i) Annual Report, 1930	304
(ii) Audited Accounts and Balance Sheet, 1930	363
(iii) Proceedings of the Varshika Parishat, 1930	397

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THE VISVA-BHARATI QUARTERLY.

Vol 8. 1930-31, Part III.

DEFEAT.

By REGINALD A. REYNOLDS.

In change hath Death eternal dynasty :
This law of yesterday—these faded flowers—
Zimbabure, and the Babylonian towers
Are emblems of a mightier one than we,
Whose oldest songs are sadder than the sea.

Yet still, with infinite patience, toil and care
We rake the embers of the Past to find
Some vital spark to light the new-born mind ;
And as funeral ash the Phoenix bare
Our Faith is found in ruins of Despair.

For though the older Faiths have taken wings
We have no cause to fear. Our journey runs
Beyond the setting of a thousand suns ;
And the Eternal Swan forever brings
A continuity of beauteous things.

Nor shall they think of us, those men unborn,
“A race of weary labourers, whose toil
“Was bent to their destruction, that the spoil
“Of heart and brain and sinew might adorn
“The dying splendours of an age outworn.”

But rather, knowing how we toiled and planned,
Shall they discern amid the seeming loss
The mystery and meaning of the Cross :
And seeing here the working of His Hand
Thank God for suffering. . . . and understand.

INTERNATIONAL GOODWILL*

By RABINDRANATH TAGORE.

I wish to thank you for your words of welcome and for your approval of my work. I have been requested to speak a few words about international goodwill, but as this subject is so obviously controversial I hesitate to deal with it. I wish you could have had someone else more competent to deal with it.

One thing which I have realized in the East is that it is rather difficult in the Western Continent to cultivate the international mind. There are certain obstacles in the way which are militating against it. There is the spirit of individualism which has been so much raised by your culture in the West. Then it is apparent also that you have got here politics, and such politics as create differences between nations which are the cause of so much of the spirit of fighting and contention, making peace difficult to attain. We have also the same spirit of egotism in the people in the East, but I believe there is more community of interests there than excessive individualism.

It was during my voyage to America, I suppose, in 1916, that nationalism was first presented to me in its true light. When I came to Japan I had a chance of observing something that deeply hurt my mind. I saw the trophies won from the Chinese people being exhibited there. It was just after China had been humiliated by the Japanese people. It struck me as vulgar and vain-glorious that these people should forget everything and show this spirit of bragging. It was almost childish that a self-respecting nation should indulge in such a thing. It came to me very strongly owing to the fact that naturally the Japanese are very courteous and take an immense amount of trouble to make life beautiful and poetical. Because

*A summary of the speech given at the Reception arranged in his honour by the All People's Association at the Hyde Park Hotel, London, on January 8, 1931.

of this intense nationalism in abstract form, humanity is obscured, and that is why the Japanese did not see the shame of indulging in such a display. I feel that this nationalism smothers the higher spirit of man which you often find in the individual.

I am not competent to deal with international relationships between different countries, but, as I have said, your politicians really represent the spirit of aggressiveness which leads towards separateness. I know you are trying to do something to rectify the mischief through the League of Nations, but the nations are not represented by their idealists but only by their politicians. I do not think it is right that the nations should be represented by their politicians in a work which has for its object peace all through Europe. To my mind it is like a band of robbers being asked to organize the police department. (Laughter and applause).

What I have in my own mind is to try to create an atmosphere of mutual sympathy in my own institution. Amongst my own students I have done my best to create that atmosphere. This institution is outside political entanglements, and it is the one institution in which the students are natural to those visitors who come from the West or from other Eastern countries.

I have attempted to create this atmosphere in co-operation with some of the great men from Europe. When travelling through European countries, I sent out my appeal to some of the great scholars. My plan was not merely to teach my scholars, but to work so as to create an atmosphere of cultural co-operation. Many from the West responded to my invitation. I had great scholars from France, from Germany, from Czechoslovakia, from Italy, from Norway and from other countries, and we have had help from Englishmen and Americans.

I have also had great help in my parallel work, which is my village reconstruction work. We have had students from all parts of the world, as well as from other provinces besides Bengal in my own country. This is the kind of practical work which I am trying to do, and even in the midst of this great

cyclone of political restlessness in my country I do hope that institutions of this nature will be able to spread their influence to these shores.

It is to counteract this evil of separateness and to have a free channel of communication in a full spirit of sympathy and co-operation that I have dreamed of a day when you in England would come to us, not merely as members of the ruling class, or members of a bureaucracy, but in a detached manner, spreading human love among the people.

WANTED AMBASSADORS.

By MADAME B. P. WADIA

It is a well-known fact that in the modern East, from Angora to Tokyo, a dislike and suspicion for the whole West exists. The feeling is almost a hatred. Deserved or undeserved—it is there.

Political domination, economical pressure and differences of culture are generally said to be the cause. Some hold, and we believe there is a great deal of truth in the opinion, that missionaries of various church denominations, have contributed substantially to that hatred, by their uncalled for interference with religious beliefs of peoples; and especially by their ignorance, or crude and distorted understanding of the religious lore of these ancient races.

On the other hand, it is also acknowledged that the fusion of cultures, mainly through the penetration of the Westerner, has been of some advantage to all concerned. Our western scientific, hygienic and material knowledge, our social institutions, our history and literature have wrought a mighty change in the habits and customs of the East. We must shoulder the responsibility for causing great injury to their moral well-being, for we have introduced in their midst many evils and many diseases. But they will all agree, unless biassed by strong passion, that the West has been instrumental in opening their eyes to spiritual corruption, to intellectual dishonesty, to moral lapses, to lethargy in action, which had overtaken them, which had already killed some of the finest spirits, and were killing the souls of others.

There has been a universal renaissance. Both hemispheres and their innumerable races have come under its influence; and if we of the West have been instrumental in rousing the East, forgetful of its mighty and honourable past, the Orient has been a splendid agent to tear the veil of our religious superstition and bigotry, our race pride and insularity, our ignorance

and hypocrisy. We often wonder if from the events of the last 50 years, the East has not taken better advantage of the spiritual renaissance which has touched us all, and that we have still to absorb the force that upwells from spiritual spheres of the world within.

But what of that hatred of which we spoke? Will it not precipitate a war between the many coloured races of Asia on the one hand and the many proud peoples of Europe and America? We hope not. But hopes are hollow, and if they are to be realized in a tangible fashion, we have to work for them.

As it seems easy to look at the faults of others than our own, let us glance at our Asiatic neighbours. It is difficult to find out in whom distrust for the West is absent. Dislike for us is everywhere, and not silent either. Perhaps if we ask in what classes of the Eastern peoples is there least resentment, we might be able to get some basis for consideration. Those who are thorough-going materialists in the East are most vociferous against the West. Asiatic students of European and American Universities distrust and dislike us the most. They do not hate our ways and our institutions in themselves; most of them adopt European costume and ideas; their outlook is mainly western. But they certainly are all wrath and contempt for us. The way in which they are received in Western countries, the treatment meted out to them, etc., etc., all go to build up their attitude towards us. We do not altogether blame them; we must be prepared to take the consequences of our sneering, snobbish, and superior attitude. On their return home these students beat us at our own games, lash us with the whips bought in Paris or London or Washington, shoot us with the guns of Sorbonne, of Oxford, of Yale. They quote our Holy Bible to prove how unchristian we are; they apply the lessons of our histories, the rebellions of our masses against our tyrants, and compose and sing their own Marseillaise; they imitate our orators, recite our poets, and kindle the fire in their countrymen and make them shout—Liberty, Equality, Fraternity. They are assisted by the products of Western model schools and colleges in every Asiatic country. This factor has been recognized, but not to the extent it ought to.

At the opposite pole is to be found another class which hates Westerners profoundly. If the student drunk with the wine of the West is vociferous, the priest full of his creedal hashish wars against us in silence. He does not fail to see that our western education has ruined his professional prospects, has shorn him of his powers, and has brought disregard and even contempt on his gods. We doubt very much if even the western officers of state really are aware of the subtle influence of the priest on the hearts of the masses? Our missionaries could know better, if they were really Christian in their brotherly contact with their own converts; but they are busy otherwise!

Thus two giant forces are working on millions of men and women of ancient and honourable Asia, and both are working up a frenzy of anti-western description. For many years this has been going on and now the results are visible.

Who are the friends of peace and universal good-will? Who are there who are likely to free themselves from the devil of hatred? What will cast out that devil? The western salesmen and shop-keepers are suspect as economic exploiters and they cannot work the miracle of peace. Our missionaries are the "enemies" of the religious natives—priest-shepherds and their flock alike; they have neither Christ-like straightforwardness, nor tactful diplomacy to work with. The officials, military and civil, are precluded by their position, their heavy work during their temporary stay in "heathendom," to become real friends of the people. They are not regarded as co-citizens, and there are important and vast tracts like Japan, China, Tibet, Persia where this official class even does not exist.

Who then? The spiritually minded in the West have a splendid chance to fraternize with the spiritually minded masses of Asia. Not Church-tied Christians, but those who have freed themselves from that narrow influence and who are not in Asia either for making money or to rule superciliously—such individuals are in demand. They can do world's work as harbingers of peace and good-will. But where are such men to be found?

We say, let them prepare themselves. Surely, the enthusiasm and endurance which under religious influence produced missionaries, catholic and protestant, who navigated oceans and

penetrated forests, are not incapable of begetting souls who will pierce the hearts of their brothers in Eastern countries. Nature supplies demand. It seems to us if we in the West and our colleagues in Asia plan to exchange ambassadors of Wisdom and Love, who will teach while they learn, and are willing to give and receive advice and instruction, a great forward step will be taken. The Poet Tagore has already done this in a measure and all homage to him, but a more universal planning seems necessary. Who is there in this beautiful Paris, in this land of France, who is prepared to join hands with us? We shall be glad to hear from them.*

*Translated from an article in *Theosophie*.

TRAINING FOR SELF-GOVERNMENT IN AN INDIAN SCHOOL.

By F. G. PEARCE.

The boys attending the Sardars' School, Gwalior, which was founded by His Highness the late Maharaja Madhav Rao Scindia, are drawn exclusively from the class of Sardars and Jagirdars of the Gwalior State; that is to say, they are the sons of nobles and landed gentry. The great majority of them are of ancient Rajput or Maratha lineage, with fine traditions of military service. They differ markedly from the average Indian schoolboy of the present day in possessing in a high degree the equalities of initiative, organising capacity, and energy, but many of them are, on the other hand, decidedly below the average in their capacity for and application to bookish studies. This has made it all the more necessary to provide in this School suitable outlets for their energies, in the form of practical work, organised games, and all such activities as may help them to develop and to learn to use wisely and usefully those powers which they outstandingly possess.

The Prefect System.—The School is fortunate in generally keeping its pupils for many years. Quite a large number of them enter when they are of tender age, and do not leave until they have attained majority. This late age of leaving is due mainly to their backwardness in studies. But it is not altogether a disadvantage. It means that there are always in the School a number of senior boys, or rather, young men, who have grown up in the School, who really love it, and who are greatly respected by the younger ones. From among these seniors it is not difficult to find some who make excellent Prefects, and who can be entrusted with very considerable responsibility.

The Prefects are all nominated by the Principal, this being almost the only undemocratic item in the whole of the internal management of the School affairs. But, as they are responsible to the Principal for the maintenance of the tone of the School, its harmony and discipline, he retains this right of choice solely in his own hands; however when a new Prefect is to be appointed, he very often consults the other Prefects informally on the matter, so as to ascertain whom they consider worthy to be added to their number.

There are four Prefects, one for each dormitory; and four Assistant Prefects, likewise one for each. The boys are grouped in the dormitories roughly according to size and age. Three of the four dormitories have from 15 to 20 boys in each; in the fourth dormitory there are only five or six senior boys who are given special privileges; they belong exclusively to the two highest classes in the School, the Matriculation Class, and the Jagirdars' Class,—the two classes from which boys leave the School. The Head Prefect of the School is the Prefect of this "Collegians' " dormitory, as it is called.

The Prefect of each dormitory (and, in his absence, the Assistant Prefect) is expected to see that the boys in his charge adhere to the routine of the Daily Programme of the School, which is a very full one, and he is also expected to know if anyone is absent, and, if so, for what cause. To enable him to keep a check on this, no leave is granted except on the recommendation of the Dormitory Prefect, and, on returning, a boy who has been on leave, has to report to his Prefect. The actual granting of leave is not in the hands of the Prefects, but in those of the Boarding-House Superintendent.

The School Council.—The School Council is an exceedingly important body. It consists of the four Prefects, the secretary of the Mess Committee, the secretary of the Games Committee, two other boys elected by the whole School, one boy nominated by the Principal, the Boarding-House Superintendent, and the Principal; the Principal is ex-officio Chairman; the Council elects its own secretary and treasurer.

The Council has been given very wide powers, since, for

several years past, it has been doing excellent work within a more limited scope. It is clearly understood, however, that the powers are delegated to it by the Principal, who retains the right to resume them if he thinks they are being misused. In practice, however, the Principal avoids interference, and hitherto has acquiesced in decisions of the Council even when he has considered them to be ill-advised, his policy being to let the boys learn by their own experience, except when any extreme danger to the reputation of the School might be involved,—in which case he believes that the Council would be likely to defer to his judgment.

Practically all matters concerning the welfare of the School and its internal management,—with the exception of those relating to the staff, and matters which are within the power of the Governing Council of the School alone to decide,—are referred to the School Council. It is not simply an advisory body, but has certain definite executive powers, including the power to spend a considerable sum of money, for the Principal believes that power is not felt to be real unless it includes power to perform, power to spend, even though the funds may be very limited.

In this School, apart from the payment of the salaries of the staff, which are fixed by the Education Department, and the granting of certain sums of money for equipment, apparatus, and repairs, which is in the hands of the Managing Body, the income of the School is spent on the boys in three ways, first, on food, second, on clothing, and third, on the miscellaneous activities for the benefit of the boys, comprised under the heads of what is known as 'The School Fund,' which will be explained in the following paragraph. It will be shown how the School Council practically controls all these three ways of spending money on the boys, the total amount of money involved annually being more than Ten Thousand Rupees.

The School Fund.—The Managing Body of the School fixes the amount to be allotted annually, per boy, for food and for clothing. In addition to this each boy pays to the School, as a part of the fees, a sum of five rupees per month,

for 'The School Fund.' This is intended to cover the cost of personal requirements such as laundry, hair-cutting, etc., and also school-books, games, picnics, trips, and all other amusements in which the boys participate.

The Principal has placed the use of this money entirely in the hands of the School Council. It may seem a risky step to have taken, but he believes that, in education no less than in political administration, you can never train people to govern themselves, unless you actually let them govern. To do this, you must be prepared to run some risk, just as you must do if you are going to teach a man to swim or shoot. You must face the possibility of mistakes being made, for the sake of the chance of success. It is worth the risk, especially in this School, for in later life its pupils will have to administer great estates, and, if they do not learn to handle money wisely while they are at school, they will surely make worse mistakes later.

In actuality, there is no great risk. The School Council has to frame a Budget, reckon how much it wants to spend on each head, and allot the funds at its disposal accordingly. The actual money is kept in a Bank, and can only be drawn by authorisation of the Principal. Nevertheless, the knowledge that the spending of so large a sum of money paid by the estates of the boys for their own common welfare while at school, is in the hands of their Council, has the effect of giving the Council members a sense of their own importance, and of their responsibility to their fellows and to the School. Membership of the School Council is an honour not lightly esteemed. The fact that this honour is obtainable in several ways is also of value. It can be gained by the steady, reliable boy who becomes a Prefect, as well as by the popular boy who gets elected. The inefficient, if elected, are soon found out, and not elected again.

The functions of other elected bodies will now be described.

The Mess Committee.—Once in two months the whole School, in its Assembly, proceeds to elect a Mess Committee of four members, to which are added, ex-officio, the Assistant

Boarding-House Superintendent, and the School Doctor. This Committee has absolute control, under the Principal and the School Council (to which it is held responsible), of the money allotted for the Food supply.

There are two dining-halls, one vegetarian, and one non-vegetarian. (Note the absence of distinctions based on caste, which detractors of India are so fond of emphasizing on every possible occasion.) It is a standing practice that each dining-hall must have at least one representative on the Mess Committee. The Committee elects one student-member of its number as its secretary; he automatically becomes a member of the School Council, and it is his duty to represent the Mess Committee in the Council, as well as to convey to his Committee any decisions which the Council may make from time to time regarding the matters referred to the Council by the Mess Committee.

A Mess Committee holds office for two months, and its four student-members divide this period of duty, taking either a week each, alternately, or a fortnight at a stretch, or a month between two members acting jointly. The duties of the member-in-charge are arduous. First, he has to ascertain roughly how much he can afford to spend in his period of office, for he will not be permitted to exceed that amount. Bearing this in mind, he arranges the *ménus* for the meals. If any School picnics, feasts, At Homes, or other social functions fall within his term of office, he must allow for these in his budgetting. He has absolute control over the food supply, except that, if he is found to be indulging in unwise experiments, he will be pulled up by the School Doctor or the Council. If his *ménus* are not satisfactory he will soon hear about it from the boys; there is also another check, the Day-duty Officer, of whom more will be said later. The Mess Committee also controls the kitchen-servants, and can make recommendations to the School Council concerning any changes it considers desirable.

The Games Committee.—Games and sports form a very important part of the training imparted in this School. They are organised entirely by a Committee which is responsible to

the School Council in the same way as the Mess Committee. The School Council selects the first 'Fifteen,' which consists of the tried and (generally) all-round athletes of the School. The members of the Fifteen elect the captains of the four chief team-games, Cricket, Hockey, Football, and Tennis. These four, together with the two Games-masters of the School, and the Military Instructor, form the Games Committee, which elects one of its student-members as Secretary, who represents its on the School Council.

At the beginning of the year, the School Council allots a certain portion of the School Fund for the use of the Games Committee. The School also has a grant for games in its annual Budget, and these two amounts are at the disposal of the Games Committee for the year. The Committee has to frame its annual Budget, and it is responsible to the School Council not only for the spending of the money allotted to it, but also for the entire arrangement and working of the programme of games and sports throughout the year. The Committee allots different parts of the work to its various members, supervision of marking out the ground for sports, to one member, acting as starters and timers and judges, to others, and so on. Thus each member who is elected to any Committee feels that his office is no mere sinecure or excuse for a title, but that he is entrusted with real power and responsibility, and if he does not perform the duties of his office, he will be made to feel it by the boys.

Boys' Day.—Once a month a full day is given to the boys on which no ordinary classes are held. It is called "Boys' Day." It is not a holiday in the ordinary sense of the word, but a busier day than usual, for throughout this day are held all sorts of activities which the boys enjoy, and which are organised mainly by them, with the help of some members of the Staff. The Boys' Day Committee consists of three members of the Staff, elected by the Teachers' Council, and three boys, elected by the School Council. This Committee arranges the programme for the Boys' Day of each month. The Day generally begins at an early hour of the morning with a short prayer in the open air, under the trees, followed

by some exciting Scout Games. After a rest and some refreshments there follows a programme of some two or three hours devoted to recitations, dialogues, and a debate. The boys have been preparing during the previous weeks for these items, and a panel of Judges awards points which are counted towards the Clan Championship (which will be referred to, later on.) After lunch, there are competitions in indoor games, and then a match in some team-game, followed by an At Home to which old boys and parents are invited. All the arrangements and entertaining are organised and carried out by the boys under the Social Officer who is one of the members of the School Council. In the evening there is usually a cinema show.

Other Officers of the Council.—A fixed sum is spent each year on the clothing of each boy. The School has its uniforms,—the standard pattern of clothes prescribed for daily use, in summer and winter, for games, riding, school etc. The boys take a pride in their clothes, and rightly so. The Council therefore elects one of its members as Clothing Officer; he, and the member of the Staff who is in charge of clothing, and the Boarding-House Superintendent, form the Clothing Committee. This Committee makes the Clothing Budget, selects materials to be used, and sends up its proposals to the Council, through the Clothing Officer.

The Council also elects certain other officers who have important duties to perform. These are the Sanitation Officer, the Common-Room Officer (who has charge of the indoor games, and the periodicals supplied to the reading-room), the Social Officer, who has the important duty of looking after guests. The School has a special Guest-room, always ready, and specially meant as an encouragement to ex-students to visit their old school.

Besides these, the Council keeps a list of older boys, about twenty-five in number, who it considers responsible enough to be entrusted with an office entitled 'Day-duty.' The 'Day-duty Officer' wears a cadet uniform and is on duty from early morning until bedtime, on one day only in each month. His business is to observe everything. He is to

note in detail whether everything is running as it ought to do,—who comes late for morning parade,—who is not properly dressed for School Assembly, or for games,—whether the meals are in time, and of good quality,—whether the dormitories, bathrooms, school buildings and surroundings are swept clean, and so on. He notes his observations in the Day-duty Officers' Diary, which he receives from the Officer of the previous day, and shows it to the Principal on the next morning. This diary is of the utmost use. It enables the Principal to nip in the bud many a piece of slackness, for a boy who is on duty only one day in the month, and who feels it a privilege to have been chosen for this work, is far more keen-eyed for defects than a regular officer who has to perform the same round and routine every day. Deprivation of the privilege of being on the list of Day-duty Officers is one of the severest penalties which the Council metes out to offenders against discipline and good form.

The Clan System.—Though not directly bearing on the question of self-government, reference may here be made to another feature in the organisation of the Sardars' School, since it forms a very strong stimulus to many other activities. The School is divided into four groups, named 'Clans,' each bearing the name of an Indian hero, and having its own distinguishing colour. As far as possible the Clans are so divided that they contain an equal number of boys of outstanding ability in games. The Council regulates the division and frames all the rules of the Inter-Clan competitions.

These competitions comprise practically every activity of the School, not only the games. Points are awarded to individuals for regular attendance, conduct, school work, deeds of bravery, athletic prowess, scout tests, objects made by the boys themselves, objects collected for the School Museum, and these points go to swell the total of points scored by the Clans to which the individuals belong. Points are also deducted for absence, violation of School Rules, and a few other offences. There are inter-Clan matches in all team games, and also in such activities as riding, shooting, gardening, gymnastics, indoor games etc.

An important feature is that no individual prizes are awarded in this School, with two exceptions,—a Silver Cup to the senior boy who scores the largest number of points of his Clan during the year,—and a similar prize to the junior boy who accomplishes the same. A Champinionship Cup is awarded annually to the Clan which scores the largest number of points for all the activities of the year (including marks in the School Examinations), and the members of the winning Clan are entitled to wear a small badge throughout the following year, which they forfeit if their Clan loses the Championship.

We have found that this system has most of the advantages of competition without its evil effects. The smallest boy feels that he can do something for his Clan, even if it be only by attending school regularly and scoring full-attendance marks. In actual practice the younger boys do contribute as much to the Clan total as the older ones, for they are specially active in such things as handwork, collecting and so on.

The entire Clan system is organised and directed by a special committee consisting of the four Clan Chieftains, who are boys elected by the members of their respective Clans. This Committee, however, is also finally responsible to the School Council.

The Clan system has now been in operation for about a year and a half; other items of self-government have been in existence longer. With such a preparation as a foundation, it is in the natural course of things that an effort should now be in progress to extend the self-governing principle to studies also, in the form of the Dalton Plan. This is now being tried in the four highest classes of the School, and it remains to be seen whether for this type of boy self-govenment in studies proves as successful as self-government in other activities seems to be.

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EQUALITY AND PROGRESS

By DHURJATI PRASAD MUKHERJEE.

The idea of equality has differed in different countries and in different times. It has varied with the varying vicissitudes of group-suffering. For the concept of equality has usually been determined by the reaction against the particular form of disabilities imposed upon the sufferers. Sometimes it has been the exclusive political privileges, sometimes the tyranny of the priestly classes, or at other times the economic exploitation of one class by another which would become galling and oppressive. Discontent spreads among the exploited class, and usually the conscience of a few rare individuals of the exploiting class is also aroused; the social equilibrium is perturbed, and the forces of revolution rally round a newly forged concept of equality.

Equality among the members of the ruling race marks the earliest stage in the evolution of the State. Thus, in the Greek democracies, in the Roman Republic and Empire, among the Germanic tribes and Federations of Central Europe (no less than in India, China and Japan), the descendants of the conquerors were the only citizens in possession of full civic rights. The ancient State was a pyramid, the apex of which was the conquering race and the base of which was formed by the vanquished tribes. This is why Socrates, Plato and Aristotle 'very nearly taught a doctrine of spiritual inequality'. The Stoics were really the first people in Europe to believe in and preach the spiritual equality of mankind. Their faith in the intrinsic rationality of human beings was strong. Yet stoicism remained an aristocratic creed; it never appealed to the masses though 'good' was conceived hedonistically, and rationality was granted to all men. For, with the Stoics, the faith in equality and unity of mankind was an intellectual and impersonal abstraction. As Dr. Willoughby observes, "it was not a unity based upon a mutual charity, sympathy and love, following from a conscious recognition that all men and

women are moral beings, all the objects of a single divine and loving will''. Man as an ethical being, as an individual who is an end by himself, was not recognized by the early philosophers of Greece as a rule. The social good was appreciated but the value of the life of the individual was ignored. (Is it not strange that stories of human beings as members of a family, as fathers, mothers, sons and daughters, or lovers are rare in the chronicles of Greece? Is it because of the fact that the whole emphasis was on the civic virtues and duties as opposed to individual merits?).

Even in the best period of Greek civilization, an individual was never interpreted in the light of his conscience. So when the Apostles preached equality before God in fellowship with Jesus Christ, the unenfranchised poor found a ray of hope in the message. The patrician was responsible for the greatness of Rome, and the poor foreigner was debarred from enjoying the privileges of the patrician. In principle, the Roman republic was an extension of the city-state of Rome, itself modelled on the aristocratic city states of Greece. Those debarred from enjoying the rights and privileges of citizenship flocked to the catacombs. But their hopes of millennial equality where all were equal in faith, hope and charity, were not to be realized, for such realization depended on the intervention of the clergy drawing their power from one man who held the key to the ultra-mundane kingdom. The Pope ruled in apostolic succession, and by virtue of his possession of the key, became the arch-mediator between God and His children, and the supreme authority for laying down and interpreting the conditions of fellowship in Christ for the faithful.

In the meantime, the Republic had changed into an Empire. Rome had now become the centre of the world's trade and commerce. Foreigners were settling in great numbers in Rome. Their presence increased the wealth of the city. The task of colonial government and the problem of the alien introduced the principles of equity in Roman jurisprudence. The growth of equity succeeded in throwing open to all the inhabitants of the Empire the rights and duties of being governed by the *Jus Civile* of Rome. The Emperor Caracalla

satisfied a long-felt want, and the year 211 A. D. must be recognised as a landmark in the annals of democracy, when the principle of equality before the law was first formally recognised. What has happened in Europe since then in the matter of legal equality is either an extension or a variation of this principle. This idea of equality in the eyes of the law, however important an achievement it might be, was and is neither universal in its scope nor practicable in administration. Even when legal equality is recognized as the source of individual rights, the exercise of such rights always depends on the possession of certain capacities. These capacities, however, are not constant for all individuals or all groups of individuals. There are the minors and the dependents, women amentes and dementes, the morones and the insane, in fact, the whole class of the feeble-minded who have to be protected. And there are the 'backward races unfit for self-government' for whose benefit administration has to be carried on by self-appointed trustees. Over and above that, there is class-legislation.

Historically, the idea of legal equality could not be carried to its logical conclusion in the Imperial Rome of later days, mainly for the reason that the secular state had become transformed into the Holy Roman Empire. The church displaced the city in later times, and created a division between the laity and the clergy. Naturally, the object of popular opposition was not so much the legal inequalities that prevailed as the clerical supremacy in theological and intellectual matters and the clerical tyranny in the moral affairs of men. St. Paul's sentence, 'there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, bond nor free', and the Christian writer Tertullian's dictum, 'the world is a republic, the common land of the human race', became meaningless arrays of dead phrases. Numerous sects arose all over Europe, in England, France, the Netherlands and Germany, and began to reinterpret the doctrines of the church in the original spirit of Christ and Paul. They were the precursors of the Reformation. A parallel movement was started in education to free young minds from the bondage of theology and the domination

of the clergy. The growth of a new humanism initiated a new phase in European civilization. The idea of moral and economic equality practised by the leaders of early Christianity gained fresh significance. Martin Luther denied the authority of the Pope and his clergy, while the German peasants denied the claims of the princes, (but Luther was not conscious of the parallelism between the two movements). Men were the same before God, and had equal rights in his gifts. Therefore men were entitled to attain the same status before the Father and no priests were needed to put them on the same level.

The idea of economic equality did not, however, develop for a long time. It had to wait for the transformation from an agricultural to an industrial condition of society. The agricultural type of civilization was not congenial to the growth of economic equality. But a start was made in the Protestant movement. This movement did something more than protest, it had a constructive aim with its active principle of moral equality. But the movement as such was lost in the midst of religious wars conducted apparently for otherworldly reasons but essentially in the interests of the Roman Church. The folly of religious wars created such a reaction that Luther's magnificent effort to teach man to depend on himself came to naught for the time being. Society became organized into states, and the autocracy of princes supplanted the tyranny of the clergy. In the Catholic states, the clergy adopted a new stratagem and invested the king with a measure of divine authority proportional to his military and bargaining powers. In the protestant states, the king became the defender of the faith. If he was powerful, he seized the powers and privileges (even the property) of the clergy. When the king became the head of the church and the state alike, he could enter into conspiracy with the noble and the clergy in an orgy of exploitation of the masses. Thus were sown the seeds of the French Revolution.

Political equality was the dominant idea of the 19th century, not in the sense that it was successfully achieved, but in the sense that collective human endeavour in Europe, for the first time, expressed itself consciously and deliberately

in favour of equal political and civic rights for the people. The initiative had been taken during the French Revolution. On the negative side it succeeded in destroying certain old-world conventions. The feudal nobles and the clergy were forced to give up their privileges. On its positive side, the three catchwords of 'liberty, equality and fraternity' were the chief contribution of the Revolution to the making of subsequent history. In civic affairs, careers were opened to talented individuals. In affairs of state, the new religion of Nationalism became firmly established and gave sanction to the right of every nation to pursue its own course of political and civic development.

The point to be noted here is that the idea of equality in post-Revolutionary Europe was essentially political in nature. The extension of the franchise was considered to be the most important condition precedent for all other reforms in the 19th century. England extended the franchise, consolidated the rule of law, engaged in free trade with every country of the world, allowed the largest measure of freedom to her citizens, and became the model state for the rest of the world. In England at least, "the judgments rendered were to be determined wholly by the facts and law involved, and hence irrespective of the social, economic, political or even moral standing of the parties litigant". Politically, England profited most by the French Revolution.

The Industrial Revolution, which started in England and spread gradually to the other countries, wrought enormous changes in the means of production, and consequently in the stratification of society. In the early days, society was synonymous with the conquering race and their progeny; then it was supposed to be mainly composed of landlords and bishops. After the Industrial Revolution society became identified with the capitalists. The exploited labourers became restless and discontented. A theory was elaborated to explain and justify this spirit of unrest, and show its consequences. Karl Marx gave a materialistic interpretation of history with the thoroughness of a German, and though he recognized the role of moral, religious and other ideas, he sought to banish non-

economic sentiments and actions from the list of the main driving forces of history. The rock-bottom of the question, in his opinion, was the conflict of interests between the 'haves' and the 'have-nots', the rich and the poor. Socially necessary labour alone determined the value of the commodity, and the surplus value exploited from the unorganized labourers went to swell the profits of the capitalist. So, as on the one hand, the labourer was getting poorer, on the other hand, the capitalist was securing a superfluity of material goods. A revolution was therefore inevitable, and future history would be shaped by the creative forces of this revolution.

The socialistic criticism of the present iniquities in the possession of material goods contains many elements of truth. In the first place, the insistence on the social aspect of labour in the determination of value; secondly, the necessity for the organization of labour; thirdly, the usefulness of self-government in industry; and, lastly, a spirit of hopefulness regarding the time when the labourer would come into his own in society, all combined cannot fail to exercise a potent influence on the future history of civilization.

Socialism in demanding economic equality feels certain that all other forms of equality, social and political, would follow inevitably. That is, from the point of view of freedom, the socialist maintains that once economic needs are adjusted, other aspirations and creative activities of individuals would find a free and natural outlet. Under capitalism, he says, creative efforts are possible for a small class of people, the rich; for the rest such activities are practically impossible or only possible under the greatest difficulties. Therefore, the creative efforts either become leisurely activities or partake of the nature of the difficulties overcome. Art becomes aristocratic, unreal and unbalanced, and reflects only one aspect of human nature. All inventions are patented for private gain. Snobishness and bitterness tinge all social activities. In so far as the creative impulses are fettered and atrophied by long repression, there is a disturbance in the balance of the human being, and that is an ethical loss. So the most important demand of the socialist, from the point of view of freedom, is

for opportunities which will allow the creative impulse of individuals to work unhampered.

If we substitute the word "proletariat" for the word "citizen," then the following remarks on the spirit of the French Revolution may very well apply to the Communist movement. "That spirit had in it the fierce quality of enthusiasm. When men come to think of the world as a universe in which their lives count, in which their individual minds are associated with a great harmony of functions and purposes, their response to this new vision has a kind of mystical force. There is in the atmosphere of the French Revolution as in that of the early Christian Societies, the rapture of confidence and expectation. The word 'citizen' meant to this movement what the word 'Christian' had meant to the other; it brought into men's minds a driving power such as could be brought by no mere sense of wrong; men were eager to die for it; they became, (unhappily) scarcely less ready to kill for it. The secret of happiness and virtue, it was a word to send armies to encounter every kind of peril from one end of Europe to the other. It is just this quality in revolution that makes it at once so intoxicating and so terrifying. Minds take sudden light from it, and a power that teaches by flashes is a dangerous master. Enthusiasm turns to fanaticism and under its spell men are better and worse than their fellows. In the French Revolution, politics are at once sublime and brutal, generous and savage, surpassing the most ardent hopes of the age, outrunning its wildest fears. Men are born equal and with equal rights. Free and equal they remain. The first article of the Declaration of the Rights of Man sped on wings of passion from the study to the Assembly, from the Assembly to the streets of Paris, from the streets of Paris to the battle-fields of Europe."

That Communism in Russia is a new faith which inspires confidence for it in men who are as ready to die as to kill has been noted by all observers. The mental attitude of the communist is in many ways that of a mystic or a fanatic. But has the spirit of equality, liberated by the shock of wide-spread destruction, found free expression in the new scheme of things? Even the greatest admirer of the Russian Revolution has to

confess that there exist serious gaps between professed aims and actual achievements. The excuse of enemies abroad, the indifference of peasants, and the transitional need of strict control over the wavering and the heretic are cold comfort to those who had no doubt suffered from inequalities under the old regime, but who still suffer from the ruthless efforts from the top to secure adherence to certain abstract principles. The Russian labourer has acquired a wonderful sense of dignity. He is participating in startling experiments. He no longer walks with stooping shoulders. But he does not as yet look like 'a poplar shooting its head up into the skies,' when he has to merge himself in a collective whole, the interpretation of the purpose of which is in the hand of a particular party in power. Civic equality which postulates the right capacity and practice of taking continuous initiative is confined to the executive of the party. Even individuals who have energy to survive this process of surrender to the collective whole emerge as colourless, uniform quantities whose value, logically, is one. There can be no equality in uniformity. The value of equality consists in variety which is possible only when individuals have the right to differ from one another and be respected for the sake of such very differences.

There appears to be a real conflict between the fundamental ideals of philosophical communism and the method adopted for their realization in Soviet Russia. A theory of action which insists on emphasizing the superiority of the collective group over the individual unit is bound to frustrate individual initiative to a great extent.

The above survey should not lead us to the conclusion that inequality has been the monopoly of European societies. Whenever there have been conquests, there has been a stratification of society. In the beginning it is essentially two-fold : the victors and the vanquished. Later on, society is split up into a number of strata. The existence of rank, based on wealth, prowess, superior knowledge of the mysteries of nature, and the magical control of elemental forces by propitiation and incantation, is to be noticed in all primitive and tribal societies. In the civilized communities of the East, there has always

been a marked difference in the sharing of social, political and economic privileges. In recent time, however, such internal differences have been overshadowed by other inequalities created by new political and economic situations arising out of the domination of the East by the West. It is no longer the Brahmin or the Mandarin group of oligarchy that commands all the special privileges; in many ways they have been replaced by the white members of powerful Western nations. 'The white man's burden,' the 'sacred trust' of the West to civilize the East are the slogans with which the continuance of political and economic domination of subject races is sought to be justified. The reaction against this attitude has taken the form of the intense preoccupation of the Eastern people with the problem of removing political inequality. Looking beyond the immediate political struggles, we find that in the Eastern, as well as in the Western society of to-day, individuals are, for all practical purposes, enclosed in class or caste. The Indian speaking of destiny often means status which is determined by birth. In an advanced state of society the growing admixture of races and the increasing division of labour lead to the recognition of functioning as an important element in the social structure. It must not be assumed, however, that the functional organization of society means equality for all. Admitting the validity of Nesfield's theory of the functional origin of caste in Northern India (it is valid for more than 75 per cent. of the castes in the United Provinces), all that we know of the measure of equality achieved within the caste is that the caste-guild or Panchayat, where it works efficiently, seeks to remove unfair economic competition from among its members. The means adopted are, first, regulation of prices, wages, hours, and other conditions of employment and marketing; secondly, provision of a certain amount of technical instruction and training through apprenticeship, primarily for the young members of the family of the craftsmen but to the benefits of which young men of the same caste are socially entitled; and thirdly, by the organization of social and religious festivals in which all, without distinction, can and very often do participate. Instances of efficient caste-guilds are not rare even now. For obvious

reasons they are disappearing. But they prove that there was a time when society was organized on a functional or occupational basis.

The caste, however, is a socio-economic group, in which the social functioning of a member is more important than the economic. This has been a characteristic feature of almost all Indian communities, even of those which do not recognize caste in the orthodox sense of the term. The overwhelming importance attached to 'samaj-dharma' has been largely responsible for the stability and consolidation of such communities in spite of their political vicissitudes. Social solidarity, in the past, largely compensated for political atomism. The existence of numerous castes within the village has always been of less significance than that of the caste feeling that comprehends villages, districts and even provinces. The political importance of the Hindu Mahasabha, incorporating all castes and transcending provincial barriers, is a recent example of the same tendency.

Once we recognize that the genius of Hindu culture is essentially social, it is easy to notice how the sense of social solidarity has retarded economic disruption.

A society based primarily on a particular system of production is apt to be dismembered into conflicting classes. The same could be said of a society based on a particular system of sharing political spoils and privileges. The comparative stability of Hindu and Chinese societies (based as they are on principles of social obligation with political or economic rights and duties following therefrom) proves that disruption can be stayed by an insistence on the social aspects of group-living. The social aspect is emphasized by other factors than caste. Thus the joint-family, especially under the Mitakshara and the Dayabhaga, secures to the aged, the disabled, the weak, the widow and other dependents a certain measure of economic support and prevents them from being driven to slums—the breeding ground of class-consciousness. The same could be said of Muslim and Chinese societies. The family-life of all Oriental communities lays a religious and moral obligation on the able to support the unable and the disabled. It is a socio-

religious counter-move to economic inequality. The common fund of the village, the democratic procedure of village- and caste-panchayats, the division of waste-land by lot and its distribution by rotation, the strong tradition of co-operation in social and economic life, have all combined to mitigate to a great extent the hardships arising out of the inequality implicit in the caste-system. That castes are still undergoing the slow process of fusion, mainly, as a result of changes in occupation, that "new endogamous groups are constantly being created, the process of fusion is ever in operation, and what is more important still the *novus homo*, like his brethren all the world over is constantly endeavouring to force his way into a higher grade," are facts about the present day caste in India which have to be recognized along with those about its rigid restrictions. The important point to be noted in the present discussion is the fact that within the caste, there was, at least, in the past, a perceptible measure of economic equality, secured by the caste-guild, and also no small measure of social equality secured through the sense of social obligation informing all the members of the community, rich and poor. Yet the fact remains that the social obligation was itself a function of birth.

Let us grant that in the good old days the caste-guilds worked smoothly. We should not forget, however, that both status and occupation were determined by birth. This principle at its best, was based on a crude knowledge of the heritability of certain traits of craftsmanship, and the desirability of fostering them by the provision of a congenial atmosphere and suitable instruction. The caste principle divided society into a few broad classes, within each of which a certain amount of equalization of opportunities may be said to have prevailed. In other words, in the healthiest period of Oriental Society (Indian and Chinese), within a particular group or caste, function was, in practice, almost as important as birth in the determination of status. But even in the golden age, so far as the whole structure of the caste system was concerned, especially in the relation of one caste to another, function remained secondary to the older principle of birth. In the period of decadence function itself became as stereotyped as birth.

This is the position of Hindu society to-day. The caste is no longer an equalizing agency within its fold. The caste-guild no longer exercises a quasi-monopoly. But the caste feeling is not yet dead. As the lower castes in India are very poor, and caste-feeling, instead of dying, is increasing among them, the gulf between work and wages (which would usually be small when choice of occupation is free and dependent on acquired skill), is becoming wider. The disagreeable occupations to which some are born are not fetching high wages, as they should normally. Occupations stratified into caste cannot admit of any principle of free competition for equal wages or opportunities.

The heritability of certain gifts and of the need for their development by proper stimuli, which was the primary merit of the caste-system in early times, has been misinterpreted for their own advantage by interested parties like priests and warriors. At the present time, this crude knowledge which is supposed to be stored in caste-traditions offers no hope of the enjoyment of proportional opportunities for the development of individual abilities. The caste-system in modern Hindu society cannot, by any stretch of sociological imagination, be considered to be serving eugenic needs. Nor can the present structure bear the stress of democratic and individualistic tendencies of the Western civilization in which the idea of equality has a peculiar significance of its own. It is not surprising, therefore, to find in recent Indian thought a growing emphasis on the urgent need of doing away with differences determined by birth. The increasing discontent among the depressed classes against social superiority of the higher castes, as well as the urge in the mind of the educated and politically-minded intelligentsia to remove the social and political differences between the "natives" and the white members of the foreign ruling class, (who are the glorified Brahmins of modern India with powers of good and evil increased a thousand-fold) are different phases of the same movement.

It must be remembered, however, that the idea of political, social and economic equality, as entertained by the Oriental of the 20th century, is distinctly of European origin and that it

is primarily in reaction to foreign domination that this idea is gathering strength in the East.

But what is the abiding value in the idea of equality? Is it a necessary factor for progress? Progress in the ultimate analysis involves change, directivity and purpose. The conditioning phenomena are (1) geographic, *i.e.*, "climate, soil, water-supply, other mineral sources, flora, fauna, topography"; (2) technic, *i.e.*, "the material products of human work, which having once been produced are conditions of further activities"—these, being human achievements, are more subject to human control than the geographical conditions; (3) psycho-physical—which are either congenital, like age, sex, race, psychic predisposition, temperament, natural endowment, hereditary disease and defect; or acquired, like other diseases, defects, developed strength and skill, habits, etc.; (4) the social, *i.e.*, the ideas and sentiments, customs and beliefs, mores and folkways in which an individual is born. This is the classification of the conditioning phenomena given by the late Prof. Hayes.

The geographic factor is comparatively fixed. The technic and the social conditions are subject to rational human control. They merely represent the process of differentiation between individuals, institutions, customs, beliefs, traditions, etc. in the light of values and meanings. But a social force is neither a physical force, nor a moral one. From one point of view, it may be understood as an item in the causal chain, where cause means either a condition precedent or a liberating agent. Rituals, public opinion, traditions, educational agencies are all useful institutions in the sense that with their help the individual can adopt definite sets of values, but to think that they alone create values is no less unwarranted than to consider that the needle on the record creates the music. Social force, if it is to be considered as a force at all, is inherent in the individual living in association with other individuals. Religion, public opinion, or educational agencies depend for their value entirely on the individuals associated with these institutions. It is not rare to find that they often lack positive ideals, are actuated by motives more worthy of the lowest organisations than of human beings, and are powers of evil rather

than of good. The charge may be laid that I am confusing ritualism for religion, the yellow press for public opinion, and a third rate school or college for the right type of an educational agency. If this charge be true, it would only show that the rightness or the wrongness of the type depends entirely upon individuals associated with these agencies. Unfortunately, there are far too many examples of religions falling to the level of barren ritualism, of journalistic activities originally started under good auspices pandering to crude sensationalism, of schools and colleges degenerating into machines for cramming examinees. Thus religion, public opinion or educational agencies may be instruments for either good or evil. They are not necessarily uplifting, and cannot create values by themselves.

In the same way ideas also may be powerful influences for good or for evil. People have been known to die for ideas. For aught I know, people have more killed for ideas than died for them. Ideas, as such, are therefore not on a higher level than other social forces. The very idea of equality has been responsible for much oppression. It has also supplied a most powerful urge towards the improvement of social conditions. Its significance for progress again depends on the sense of value of individuals.

Equality is not to be interpreted as identity in the possession of material goods, however necessary and important their possession might be for the enjoyment of opportunities for the development of human capacities. Economic equality, as preached by the Utopian or the doctrinaire, cannot be accepted as the only tenet of distributive justice in so far as it ignores a fact of supreme importance, namely, differences in individual aptitudes.

In case innate gifts had been distributed equally between all individuals, the case for an equal distribution of all material wealth would have been irresistible. The fact appears to be, however, that innate gifts are neither distributed equally among different individuals nor at random among different classes. This has been made the basis of an attack on the equalitarian doctrine in recent times. But the attempts to

prove the innate superiority of one race over all others cannot be considered to be scientifically established. A race inferior in certain traits may easily be found to be superior in other desirable traits. Yet the biological residuum of fundamental inequality between individuals, and probably also between certain economic classes, remain an open challenge to the idea of equality. The strictly scientific findings of Eugenists are (1) that innate group-differences exist, but they are small, (2) that differences obtaining between individuals of the same group are usually greater than those subsisting between different groups, and (3) that such differences correspond, roughly, (at least in certain sections of English and American societies) to differences in social status. Cyril Burt writes : "the main conclusion that can be drawn from experimental work is, I think, the following : innate group differences exist, but they are small". In this connection, Carr-Saunders remarks : "if opportunity was equal for all, if social acquirements counted for nothing, and if examination tests were rigorously imposed, we might expect to find greater intellectual differences between the members of professions and other elements of the population than we do find inspite of the fact that such tests sort out emotional as well as intellectual qualities". Later on, the same authority states : "whether we consider racial groups large or small, or whether we consider the classes into which members of the same racial group fall, we find the differences between the average of one group compared with another are small. The differences are small relative to the vast differences which exist between members of the same community. Innate differences therefore are not distributed at random throughout the population." The above conclusions are supported by the fact that there exists a positive correlation between the distribution of mental gifts and the social distribution of individuals according to rank and position in English and American societies. It also appears to be a fact that inspite of increasing educational facilities offered by enlightened states to the labouring classes in the 19th century, their contribution to the production of men of first-rate abilities has been proportionally less than that of the

middle or higher classes. "Passing from the bottom of a social pyramid to its apex we see a systematic increase of the number of men of genius—an absolute as well as a relative increase." If it is true, as is claimed to have been established by rigorous analysis, 'the higher social classes are more intelligent than the lower ones', then the right relation between the idea of social and economic equality and progress would appear to be what has been indicated by Karl Pearson:¹ "Let there be a ladder from class to class and occupation to occupation, but let it not be an easy ladder to climb; great ability (as Faraday's) will get up, and that is all that is socially advantageous. The gradation of the body social is not a historical anomaly; it is largely the result of long continued selection, economically differentiating the community into classes roughly fitted to certain types of work."

The basic problem of equality is thus concerned with the desire for an equal distribution of wealth fostered by a natural reaction against exploitation of one group by another, and the fact of inequality in the distribution of innate gifts. The problem can be resolved only by the provision of proportional opportunities, on the one hand, and by the recognition of Personality as an important element in the determination of social justice, on the other. It is quite clear that economic inequality cannot be accepted as the only tenet of distributive justice in so far as it ignores differences in abilities. But it is equally clear that the concentration of the greater part of material wealth in the hands of the upper classes cannot be supported by any sort of engenic consideration. The present inequalities of income are *not* based on hereditary difference—this is the cardinal fact of modern industrialized societies. The present inequalities in political privileges are not warranted by racial differences—this is the cardinal fact about the present political situation.

The programme of socialism to do away with such class or national differences in the distribution of wealth appears to be based on sound principles.

¹ National Life from the Standpoint of Science,

But in so far as individual (as opposed to class) differences are concerned, the principle of equal division cannot be considered fair. Emotional and temperamental qualities although not yet successfully measured by the psychologist are as likely to show as large individual differences as intellectual and other abilities. For this reason as well as on account of the known large differences in abilities, the possession of the same amount (and quality) of material goods (above the level of the subsistence minimum) must yield different amounts of enjoyment to different individuals and is consequently valued differently.

One important point may be noted at once. Recent advances in biological knowledge are equivocal in certain ways. One line of advance has been towards a greater insistence on the role of the germ-plasm, which is supposed to be the receptacle of all possibilities of growth. From this point of view, heredity is the most important factor of all. On the other hand the study of conditioned reflexes by Pavlov and his disciples, and the striking results obtained by the Behaviorist school show that rational training may become all important. One thing, however, is clear. Changes in the germ-plasm whether to be brought about by natural and sexual selection, by complicated Mendelian segregation, by unconscious social selection through such agencies as war, disease, etc., or, finally, by conscious eugenic selection, would require enormous periods of time measured in hundreds and thousands of years. On the other hand social changes brought about by great personalities like Buddha and Asoka, Alexander and Napoleon, Lenin or Gandhi, become accomplished facts in a few breathless moments. Hence, in the supreme question of the development of Personality, greater emphasis is to be laid upon the social environment which is more amenable to control by voluntary agencies than upon the mechanical regulation of heredity.

In the absence of specific knowledge regarding the means of regulating the mechanism of heredity, it would be safer to give a fair chance to everyone by removing glaring iniquities and inequalities in the distribution of opportunities. Which chances are to be given to which individuals is subsidiary to the main question that chances should be given to all. In

other words, the fundamental principles of Democracy, *viz.* political and economic equality, though not the only principle of social justice, must be given precedence over all others. The innate differences, if they are obdurate, will not be effaced by the provision of political and economic opportunities for all, and will come out in the long run. Further, the existing organs of government, public opinion, religion, and educational institutions are so much under the control of vested interests and dominated by inertia that there is no prospect in the near future of eugenic or social or vocational survey of population (however desirable such a survey may be) being undertaken on strictly scientific, that is, non-selfish and disinterested principles. The most practical course would therefore appear to be to press for the removal of the existing class-barriers.

The removal of class-barriers and class inequalities will allow social selection (if there is any virtue in it, which I deny) to make itself felt. If social selection does not manifest itself, and in case a scientific survey of inherent abilities becomes possible, we may set about to distribute opportunities according to individual talents.

If no such survey can be held, or after a survey it is found impossible either to measure the eugenic differences, or to distribute opportunities according to such differences it will still be wise to allow the idea of equality free play in society. From the point of view of what is known as social psychology, the desire for equality expresses a sub-conscious desire of the human mind. Whatever may be the explanation (psycho-analytic, psychonic, endocrinological or otherwise) of the origin of this idea of equality, the fact that all men hope to see this dream realized cannot be ignored. The idea of equality, it may be safely asserted, is at least as real and as potent as any other faith or myth. It is the only consolation of the weak and the only hope of the dispossessed.

Natural rights, as such, have already entered into the ideology of the politically minded Indian. Tilak's famous phrase, 'freedom is the birth right of every Indian' has already made history in India. The insistent demand for complete independence gathers strength from the belief in the idea of

equality. These concepts have become charged with emotion. To become forces, they must however be externalized into social behaviour. But if the individual valuation is inadequate they will remain barren.

The above discussion shows that capacities, though various, are more approximate in their urgent need of expression for development than is generally supposed. The modes of expression are various. That different potentialities require different environmental stimuli for adequate response is a fact which must ultimately become important for the equitable distribution of opportunities. But what is important at the present time is that in order to bring about those conditions in which every individual will receive an adequate stimulus from the proper environment for his development, we should try to break up as quickly as possible all class barriers with their glaring inequalities artificially bolstered up by interested people.

The inequality which people have been made to feel most and have protested most against is that imposed by one group over another. Individual tyranny has been much more easily tolerated. In Europe, dictators and tyrants have alternated with democracies and republics. The Asiatic people have never objected to an autocratic ruler of the benevolent type. Leadership of great individuals has always been rather liked by them. But when power is grasped by a group, and is sought to be perpetuated by claims of the intrinsic superiority of one group over another, the human spirit rises in revolt. The individual man has always recognized, even if unconsciously, the fact that group tyranny is most inimical to the development of his personality.

In the existing close and artificial social atmosphere, especially in India, the individual has very little opportunity of developing his personality. At best, he can merge himself into a stagnant group-existence. This has almost always been disastrous for social progress. Owing to the demand of the group (family, clan, caste, etc.) upon the individual to merge his existence in that of the group, and owing to improper recognition and interested interpretations of the purpose of group-

life by the more numerous members of the group, stimuli offered by the group are not adequate for the varying capacities or responses of the individuals. The group demands and creates dead levels.

Progress requires the growth of personality, and it is the task of social justice to remove all restrictions which hamper the development of personality. Herein lies the value of the idea of equality, for it emphasizes the need of providing adequate environmental stimuli to enable potential capacities to develop. If the actual response is small, even then something will have been achieved by the removal of repressions. If the response is large the whole of society is benefited. Rightly understood, equality is not only a valuable instrument of social justice, but is a necessary and fundamental condition of social progress.

MEETING OF THE EAST AND WEST.

By RABINDRANATH TAGORE.

[Under the auspices of the Discussion Guild and the Indian Society of America, Rabindranath Tagore was given a reception on December 1, 1930, at Carnegie Hall, New York.

Extending welcome to the Poet, on behalf of the Discussion Guild and the Indian Society of America, Mr. M. S. Novik in course of his speech said :—

“It is indeed a pleasure to welcome you all here to-night. We are aware of the honour and the privilege which is ours and were indeed proud to act as platform hosts to the beloved poet of the Far East.

“We are starting a few minutes late only because we were trying our utmost to take in as many people as is humanly possible within the walls of Carnegie Hall. It ought to be said, and I hope it brings comfort to the Poet, and to all friends of India, that there are just as many people trying their utmost to get in; but we have fire rules, and they must be lived up to.

“We have invited the most outstanding woman connected with a University in the United States, and we are fortunate, indeed it is a privilege for us to have as presiding officer one who certainly can be called the Dean of the University women of America, the President of Mount Holyoke College. It is a pleasure to present to you as presiding officer, President Mary E. Woolley.”

President Mary E. Woolley said :—

“Mr. Chairman, Dr. Tagore, and the members of this audience, I am sure that our guest of the evening needs no introduction. I feel that he hardly needs word of welcome. The fact that so many hundreds of people are delighted to have this opportunity to pay their respect to a man who holds the respect of the world at large is in itself the greatest of welcomes.

“It is very difficult to select any phase of the work of our guest, especially to emphasize any one phase. He has done so much in so many different ways. Surely no one has done more, or is doing more, to help in solving India's problem than our friend here to-night. He

has emphasized in his educational work the importance of the individual. And he has emphasized the ideal of peace.

"More than twenty-five years ago he started in far-off India a school for children, of which I think many of us (who are but 'children of a larger growth') would have been glad to have been a part. Because the theory underlying that education was the development of the individual child by giving to him the freedom to grow. He had no sympathy with machine-made lessons. And consequently in the Poet's Institution, lessons are given under the shade of trees, in the living presence of nature, plays are acted, there is dancing, there are songs of the spring, songs of the rain, which are composed and set to music by the Poet himself for such festive occasions.

"Freedom and progress were the two educational watch-words in that school. There was an atmosphere of culture. Learned men who could give much came to talk to and interest the children. There was freedom also, as far as caste and race and nationality were concerned. And liberty, the spirit of liberty was in their lives.

"But that school for the children has grown into something very much more significant even than that group, with all the joy in living and the joy in thinking, and the impressions that arose from the things of beauty by which they were surrounded. Soon there will be the tenth anniversary of the University which was established as the outgrowth of the smaller school. It is a cultural meeting place between the East and the West, and its object is 'to study the mind in its realization of the different aspects of peace from diverse points of view, and to bring into more intimate relations with one another the different cultures of the East on the basis of their underlying unity; to approach the west from the point of view of such a unity of life, to seek to realize in Asia a common fellowship of study, and the meeting of the East and the West and thus ultimately to strengthen the fundamental conditions of world peace through the free communication of ideas between the two hemispheres.'

"Truly a cultural meeting place between the East and the West. And I suspect that if you and I were to visit that International University, we should find many things that would be surprising from the practical side as well as the idealistic side. There are, for example, experimental farms with growing vegetables; there are spinning-wheels, looms and work along other practical lines. A practical visionary at

work. I sometimes wonder whether the real visionary, that is, the man with vision, is not after all the most practical of all human beings. A practical visionary at work. From dreamland to reality, for in this effort to build up a school, a University representing Indian culture at its highest, it was thought well to develop the practical as well as the ideal. An institution based upon the ideal of spiritual unity of all races. That is the underlying thought.

"And so to-night I have the honour to present to this great audience our visitor, our guest, who needs no introduction. Rather it is for this audience to welcome our guest of honour and our speaker,—a man who is poet and philosopher, teacher and friend of humanity: Rabindranath Tagore, who is going to speak to us on the Meeting of the East and the West."

The speech of Rabindranath Tagore is given below.]

I have felt the meeting of the East and the West in my own individual life. I belong to the latter end of the Nineteenth Century. And to our remote country in Bengal, when I was a boy, there came a voice from across the sea. I listened to it. It would be difficult to imagine what it meant for me in those days. We realized the great heroic ideal which had been held in Ancient Greece and that art which gave expression to its greatness. I was deeply stirred, and felt as if I had discovered a new planet on the horizon.

THE MESSAGE OF THE WEST IN THE 19TH CENTURY.

It was the same feeling which I had when I listened to those in my family who recited verses from English literature and from the great poets of those days. Then also I felt as if a new prophet of the human world had been revealed to my mind.

You all know it was the last vanishing twilight of the Romantic West. We had been living in the atmosphere of the lyrical literature of poets like Shelley, Keats, Wordsworth, and we know what inspiration they had within them. And what it was for the rest of the world. There was an upheaval of

idealism. In Europe, the French Revolution had not died out, and people were dreaming of freedom, of the brotherhood of man. They still believed in the human ideals that have their permanent value, ultimate value in themselves. And it moved my heart. I cannot express how it did move my soul.

I remember as a boy how a friend who had just read a poem came running to me in the night when I was asleep and awakened me, saying, "Have you read this?" And he recited the lines to me, and it stirred us deeply. It was that atmosphere, that human aspect of the Western civilization which appealed to us. It was the humanity of the West. It was not anything mechanical; it did not represent any physical or material quality. Ah, no. It was the message from the heart of the West that touched us deeply.

The West at that time believed in freedom of personality. We heard about Garibaldi, about Mazzini, and it was a new revelation, an aspect of humanity with which we were not quite familiar—the great ideal of the freedom of man, freedom of self expression for all races and for all countries. And we had great reverence for the people who were dedicated to that dream, through their literature, and also through their practical life.

THE MODERN WEST.

I may tell you what I think is the characteristic difference to-day between the East and the West. We, in the East, believe in personality. In the West you have your admiration for power.

Whenever our heart is touched with something that is perfect in human nature, in its completeness, in the spiritual aspect of it, we bow our heads before it. We have a feeling of reverence for the divine in man. And I thought that this human aspect of civilization, which I saw and which I realized in the West when I was young, was something permanent that would help to save the whole world.

There are times when some particular people play the part of messengers of humanity. They come to rescue human

relations from all kinds of fetters of ignorance or moral degradation and despair and weakness of will. We thought the present age belonged to the West, that they had come to save us, to save the whole world from all forms of weakness and which still remains inexhaustible. All these great revelations of history. We knew what India herself had done in olden times. We knew what Greece had offered to humanity and which still remains inexhaustible. All these great civilizations had the effect of redeeming the minds of men from fetters and narrowness, from sluggishness and stupidity.

It is evident that this modern age can belong to the West. You have the illumination, and we have been waiting for long that it should reach us in the East. And we hoped that you would come to us with a message which was universal, which had nothing provincial or exclusively national in it, and in a language that was not ashamed to have itself surrounded by an atmosphere of beauty,—a beauty that had a universal appeal.

And I say as an individual that the West and the East did meet in India in my younger days. But how short was that twilight of a vanishing age, of chivalry, of idealism higher and greater than one's nationality. That age came to an end, and you know, in what a great clash and conflagration of war and misery all over the world.

THE MENACE OF POWER.

And what is the harvest of your civilization? You do not see from the outside. You do not realize what a terrible menace you have become to man. We are afraid of you. And everywhere people are suspicious of each other. All the great countries of the West are preparing for war, for some great work of desolation that will spread poison all over the world. And this poison is within their own selves. They try, and try to find some solution, but they do not succeed, because they have lost their faith in the personality of man.

They do not believe in the wisdom of the soul. Their minds are filled with mutual suspicion and hatred and anger,

and yet they try to invent some machinery which will solve the difficulties. They ask for disarmament, but it cannot be had from the outside. They have efficiency, but that alone does not help. Why? Because man is human, while machinery is impersonal. Men of power have efficiency in outward things; but the personality of man is lost. You do not feel it, the divine in man, the divinity which is in humanity.

I have felt it, and I have said to myself, I have repeated that song: "Where shall I find him? Man the Great? The Supreme Man?" Not in the machinery of power and wealth shall I find the humanity of the world. If he is not in the heart of a civilization, where is he? The great man, the harvester, the music-maker, the dreamer of dreams, where is he?

Almost every day I feel my heart go back to my own country, to the personal, the dreamer, the believer in God. I seek Him, and I want to go back to my own country. I have my school there. Do not think that it is an ordinary school. I enjoy the wealth of human relationship there. Those boys and girls, they are my children. There is something that is indescribable in that school. Our relationship is spiritual—and I may not merit it, but I know that they do reverence *Man* in my own person; not the schoolmaster, but something higher than that. It is not superstition. In the East we believe in personality which is above all things.

You fight against evil, and that is a great thing. I often think you should come to help us fight all those difficulties, those material evils, from which we suffer. We have been praying for centuries, that the West would really come to us, that their chivalry would help us in our trouble. We are unfortunate. We have much need, for our injuries are great. We had formerly our own system of education—that has vanished. We had our industries to help to eke out the income of those dependent upon agriculture for their livelihood, but all those industries have vanished like the autumn leaves. And we pray that the West would come to us as a member of a common humanity. We claim it from you who have wealth

which is overflowing, and we are in the direst and deepest shadow of poverty and distress on our side of the world.

GANDHIJI'S SPIRITUAL POWER.

We have been waiting for the Person. Such a personality as we see in Mahatma Gandhi (applause). It is only possible in the East for such a man to become a great personality. He has neither physical nor material power, but through his great influence people who have been in subjection to all kinds of tyrannical power have stood up; and he is the strongest spiritual power in this world to-day. Not because of his political prudence, but for his spiritual influence the people believe in him, and they are ready to die for their faith. They are ready to suffer. It is a miracle that these people, downtrodden for centuries, are coming out, and without doing any injury to others, they suffer and through suffering, conquer.

And our women,—only the other day they were secluded in their own inner apartments—they have come out to follow this man, this leader. Not an association, not an organization, not a politician, but a Man! And his message goes deep into our veins. He attacks the enemies that are within us. Not like the political machinery which you have that attacks from the outside and that tries to work through the external. But he attacks the inner man. They believe in him, in this man who is not a Brahmin, for he belongs to a class of money-makers who have been despised for centuries.

PERSONALITY IN HUMAN HISTORY.

When times were dark, there came a Man in other days to people who were seeking salvation, emancipation from evil. He came to their door. The babe who was born centuries ago, brought exaltation to man. Not machinery, not association, not organizations, but a human babe, and people were amazed. And when all the machinery will be rusted, he will live.

I have felt that the civilization of the West to-day has its law and order, but no personality. It has come to the perfec-

tion of a mechanical order but what is there to humanize it? It is the Person who is in the heart of all beings. When you follow the atoms, you come to something which has no form, no color. It is all abstraction; it is reduced to some mathematical formulæ. But Personality goes beyond the heart of these atoms. I have seen, I have known it within me, in the depths of my feeling. And I know that only when you come to Him will there be peace.

[Mr. Novik said: "The Poet feels that he has given his message to us. I wondered as I sat here what he would feel from this audience if each one of us were able to speak to him and to tell him what his message has meant to us. Probably for many of us there will be new inspiration in our individual living. After all, what we shall be as persons depends not upon chance but upon ourselves. And I think new inspiration has come to us in these moments.

"And may be as he goes back to the East, he will carry our message to India, our hope that the day is not far distant when the East and the West shall meet indeed, when each may contribute to the common good of humanity."]

VEDIC INTERPRETATION AND TRADITION*

By VIDHUSHEKHARA BHATTACHARYA

॥ श्रीः ॥

॥ नमो वेदविदे च वेदान्तकृते च ॥

॥ नमः परमर्षिभ्यो वेदविद्याप्रवर्तकेभ्यः ॥

॥ नमः श्रोतृजनेभ्यश्च सुहृज्जनेभ्यश्च ॥

In this paper I have approached some of the fundamental problems in the interpretation of the Veda with special reference to those who hold it as an inspired and a sacred heritage, and find it a great source of peace and happiness in their lives.

Let me begin with a short apologue which has been handed down by the Rishis :

विद्या ह वै ब्राह्मणमाजगाम ।

गोपाय मा शेवधिस्तेऽहमस्मि ॥

—*Samhitopaniṣad Brāhmaṇa*, 3.

‘Verily Vidyā (the Vedic Lore) approached the Brahman thus :
“Protect me, I am your treasure.”’

The Brahman realized it, and undertook to protect her. He was also duty-bound to do so, for he knew the old injunction : ‘When a man is born, he is born with a debt (to pay)—a debt to the Gods, a debt to the Rishis, and to the Fathers, and to Mankind.’ (ŚB, 1. 7. 2. 1 ; See TB, VI. 3. 10. 5). He must free himself of his debt to the Gods, the Rishis, as well as to the rest. So far as his other debts are concerned, the scriptures teach him how to repay them. His debt to the Rishis can only be repaid, as they declare, by becoming their ‘Treasure-warden’ (*nidhi-gopa*), by protecting the treasure ; in plain words, by continuing the study of the Veda.

*Presidential Address in the Vedic Section of the Sixth All-India Oriental Conference, Patna, December, 1930.

Whatever might be our attitude towards life and culture, it has got to be admitted that the Veda is really a treasure, a treasure not only for the Brahman, but also for the humanity at large, a most precious inheritance of the past. And it is specially so for us Indians, as it is the ultimate source, directly or indirectly, of whatever we have thought about and striven for the peace and happiness of man and the universe during the whole course of our existence as a people.

Let me, however, strike a note of warning, and I think that the ancient teachers will lend me their support when I do so. The treasure must not be confounded with its receptacle: we should know that the *ādhāra* is generally of a different material and character from the *ādheya*. The gems of truth are ensconced in the entire mass of the Veda. The Greek proverb says that the part is greater than the whole. Yet the *whole* has its value and its justification—as a fact of history and as an influence on life when it is an influence. Human Society is a chequered pattern, and we have wise men and foolish men, we have saints as well as sinners. What we may be tempted to regard as useless may have its use with others. And we must take note of it.

Be that as it may, I was telling you the story of Vidyā. Let me continue it. The Brahman undertook to protect her. But has he done so? If so, how far has he succeeded? Did the Vedic tradition remain unbroken? If it did not, how long then did it continue? I want to tell you another story. Fifty years ago it was first told by Max Müller in one of his Hibbert Lectures,¹ and I think it is worth repeating, even though it may be a little long.

"These men," continues the great savant referring to the Brahmans of his time, "and I know it as a fact, know the whole of Rig-Veda by heart, just as their ancestors did, three or four thousand years ago; and though they have MSS., and though they now have a printed text, they do not learn their sacred lore from them. They learn it, as their ancestors learnt it, thousands of years ago, from the mouth of a teacher, so that the Vedic succession should never be broken. The oral teaching and learning became in eyes of the Brahmans one of the 'Great Sacrifices'.....I have had visits from natives who knew large portions of the Veda by heart; I have been in correspondence with others who, when they were twelve or

¹ *Collected Works of Max Müller, Lectures on the Origin of Religion*, Longmans, Green & Co., 1898, pp. 132 ff.

fifteen years old, could repeat the whole of it.² They learn a few lines every day, repeat them for hours, so that the whole house resounds with the noise and they thus strengthen their memory to that degree, that when their apprenticeship is finished, you can open them like a book ; and find any passage you like, any word, any accent. One native scholar, Shankar Pandurang, is at the present moment collecting various readings for my edition of the Rig-Veda, not from MSS., but from the oral tradition of the Vedic Śrotṛiyas. He writes on the 2nd March, 1877 ; 'I am collecting a few of our walking Rig-Veda MSS., taking your text as the basis. I find a good many differences which I shall soon be able to examine more closely, when I may be able to say whether they are various readings or not. As I write a Vedic scholar is going over your Rig-Veda text. He has his own MSS. on one side, but does not open it, except occasionally. He knows the whole Saṁhitā and Pada text by heart. I wish I could send you his photograph, how he is squatting in my tent with his Upavīta (the Sacred Cord) round his shoulder, and only a Dhoti round his middle, not a bad specimen of our old Rishis'.

"And though it may have sounded to some of you like a fairy-tale, believe me, it is truer in all its details than many a chapter of contemporary history."

This story depicts the condition of the Vedic studies by the Brahman fifty years back ; and I can tell you that even at the present time you will find, mostly in the South, such half-naked Brahmans (their race—a race of giants—is, alas, declining every day), repeating the sacred hymns handed down to them from generation to generation and saying those prayers which were first uttered thousands of years ago on the banks of the Sarasvatī or some other sacred river by Rishis like Vasiṣṭha or Viśvāmitra—the Rishis who stand at the head of Indian Culture, but who in the hands of unsympathetic though "ingenius and judicious" experts on Indian culture received, together with their gods, the sobriquet of "barbarians".

You are now to draw your own conclusion as to whether the Vedic succession or tradition was completely broken at the time of Yāska, or of Sāyaṇa, or whether it continued unimpaired down to a generation back, —since when, owing to altering conditions and ideas of life, it has suffered a

² *Indian Antiquary*, 1878, p. 40 : 'There are thousands of Brahmans' the editor remarks, 'who know the whole of the Rig-Veda by heart and can repeat it.'

check ; and it was lucky that we could save some of it through the printing press.

Here naturally arises a question. The request of Vidyā to the Brahman was for her protection. This certainly did not mean protection of only the text in which she was enshrined, but also of the interpretation in which dwells her soul. For the Brahman was enjoined not only to read, but also to understand the Veda (*adhyeyo jñeyas ca*), without looking forward to any earthly reward for it (*niṣkāraṇa*).

Now, so far as the text is concerned, it has been universally accepted as having been preserved intact. The Brahman here has performed his task to perfection. But what about the interpretation ?

In order to understand the situation in the matter of the correct interpretation of the Veda-vidyā—the interpretation which was intended by the Rishi to whom the *mantra* was revealed—let us take note of the difficulties from the case of a living poet and his composition. We have here a living poet of world-wide fame, Rabindranath Tagore. Let us take one of his best known mystic poems, approach some of our best scholars and cultured men who have the requisite training in and feel for literature and are teachers of the subject, and ask them individually to interpret that particular poem. And what shall we see ? We shall see that *nāsau munir yasya matam na bhinnam* ; there may be partial agreement here and there, there will never be entire agreement ; in fact, there will sure to be some disagreement. And yet it may be that none of the interpretations proposed by these eminent scholars is the right interpretation, that is, the interpretation which the poet himself had in his mind when he composed it. Supposing that these scholars and experts in literature went on in their own way, and each taught his own particular interpretation to his group of pupils, and these latter in their turn also taught their own pupils the interpretation received from their masters, we would have a series of traditional interpretations, each equally old. How can a man of a future generation judge these various traditions, or one tradition, as correct ? How can it be maintained that the interpretation first offered by those prominent teachers was the right interpretation, simply because these teachers were eminent men, or because they were contemporaneous with the poet himself, or were associated with him ?

A poet does not necessarily interpret his own poem, for he is not bound to do so ; nor is it his business. He composes a poem and there

ends his work. But he may give his interpretation if he pleases. Now, let us again think over another aspect of the question. Supposing that the poet explains at a time one of his poems to a particular individual. The latter perhaps does not fully comprehend, or comprehends the explanation fully, but does not remember the whole of it, and without any consideration of the fact of his forgetfulness he starts to explain the poem to the group around him, and from the group begins a school of tradition. Here we may ask a question: Will it be right to think that one who has received this tradition is justified in claiming that *his* is the right interpretation, because the line of succession he belongs to is directly connected with the composer of the poem? Will it be reasonable to hold that the direct connection with the author of the poem is itself a sufficient ground for the genuineness of the interpretation given to it?

There can be another situation to make the whole question further complicated. It may be that the poet himself explains one of his difficult poems to a person of superior culture, intelligence, and memory. This person retains the explanation perfectly well and hands it over to a second man, and the second man to a third man, and in this way another line of tradition grows up. But facts relating to the origin of this tradition, that it goes back to the poet himself and has been transmitted unimpaired, remain unknown. This interpretation, the only *right* one, is not noted down in any book for some generations, though passed traditionally, and then a late writer offers it, without mentioning its credentials. How are we to discriminate the genuineness of the tradition in a case like this?

Situations like the above are possible with a living poet; in fact, some of these cases have actually happened with the works of Rabindranath himself. It is quite conceivable that in the case of a Vedic poet, to whom a particular *mantra* was revealed or by whom it was 'visioned' (*dr̥ṣṭa*) thousands of years back, similar things have happened.

The difficulty of discrimination in this matter seems to have been noticed or anticipated even by a poet in the Rig-Veda itself (X.71.4), when he says:

उत त्वः पश्यन्न ददर्श वाच-

मुत त्वः शृण्वन्न शृणोत्येनाम् ।

'Even while seeing, one does not see Speech ; even while hearing, one does not hear it.'

And it is also quite clear from Yāska's observation (I.20) to the effect that there were Rishis who had intuitive insight into *dharma* (*sākṣātkṛta-dharman*), but the teachers of a subsequent age lost that intuition. And these later teachers who, according to a commentator, may be described as *śrutarṣis*, i.e., sages who derived their wisdom not directly as the earlier sages did, but from others, declined in the power of communicating instruction. This is quite natural on account of impermanence of human knowledge (*puruṣavidyānityatvāt*), as Yāska would express it.

This lowering of the high intellectual position, as time went on, brought in new view-points and new interpretations. And I may refer you, for instance, to the mystic hymn called *Asyavāmīya* in the Rig-Veda (I.164). It is found there, as you all know, how some of its stanzas have been interpreted in different ways in the commentary of Sāyaṇa. It is well-known that Sāyaṇa is not the author of *all* these interpretations, as it can very clearly be shown that in a number of cases his variant interpretations were current in the country hundreds of years before him. Let us take, as an example, the following stanza (32) of the same hymn :

य ईं चकार न सो अस्य वेद
य ईं ददर्श हिरुगिन्नु तस्मात् ।
स मातुर्योना पखीतो अन्त-
र्बहुप्रजा निर्ऋतिमा चिवेश ॥

'He who made him knows not of him ; [he is] verily out of sight now of him who saw him ; he, enveloped within his mother's womb, with numerous progeny, entered into *nirṛti*'.¹

It is to be noted that the word *nirṛti* in the fourth line of the stanza has two meanings, 'calamity' and 'earth'. Now, what does the *mantra* mean? The opinion is divided. Some say, it implies that one having a number of children falls into calamity ; while others are of opinion that it refers to the phenomenon of rain (*varṣakarman*). The former are the Parivrājakas or wandering religious mendicants, while the later are the Nairuktas or scholiasts. And both the views are mentioned by Yāska in his *Nirukta*, II.8.

Here is another mystic *mantra* from the Rig-Veda, IV.58.3 :

¹ Whitney AV. Tr., IX.10.10, slightly modified.

चत्वारि शृङ्गा त्रयो अस्य पादा
 द्वे शोर्षे सप्त हस्तासो अस्य ।
 त्रिधा बद्धो वृषभो ररवीति
 महा देवो मर्त्याँ आ विवेश ॥

'Four are his horns, three are his feet; his heads are two, and his hands are seven. Bound with a triple bond, the strong one (or the showerer of bounties) roars loudly ; the great god enters into mortals'.¹

Who is that great god? Some say, according to the *Nirukta-pariśiṣṭa*, XIII. 7, he is *yajña*. The four horns are with reference to it four Vedas ; the three feet are the three *savanas* or pressing out of *soma*-juice at the three periods of the day ; the two heads are the two libations, introductory and concluding ; the seven hands are the seven metres ; 'bound with a triple bond' refers to three-fold scripture, *Mantra*, *Brāhmaṇa*, and *Kalpa*.

Others say, the great god is the sun : the four horns are the four directions or cardinal points (*diś*) ; three feet are the three Vedas (as, according to the *Taittirīya Brāhmaṇ*, III.12.9.1., the movement of the sun is connected with the three Vedas : *Vedair aśūnyas tribhir eti sūryaḥ*) ; the two heads are the day and night ; the seven hands are the seven rays of the sun ; 'bound with a triple bond' refers either to the three regions (terrestrial, atmospheric, and celestial), or to the three seasons (hot, rainy, and winter).

I want to refer you to one more explanation of the above passage which the great Patañjali, the commentator of Pāṇini (l.i.i.) gives. He explains it with reference to speech (*śabda*) from the point of view of the grammarians. He says that the great god is speech ; the four horns are the four kinds of the words, *viz.*, noun (*nāman*), verb (*ākhyāta*), preposition (*upasarga*), and particle (*nipāta*) ; the three feet are the three times, present, past, and future ; the two heads are the two forms of speech, eternal and artificial ; the seven hands are seven case-endings (*vibhaktis*) ; the triple bond signifies the connection of a word when it is uttered with the three parts of the body, the chest, the throat, and the head.

And if you want to know the observation of Sāyaṇācārya, he would tell you that other explanations are also possible here.

¹ Griffith (modified).

I should like to quote here one more *mantra* from the same *Asyavā-mīya Sūkta* (RV, I.164.45) :

चत्वारि वाक् परिमितः पदानि
तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति
तुरीयं वाचो मनुष्या वदन्ति ॥

'Speech hath been measured out in four divisions: the Brahmans who have understanding know them. Three kept in close concealment, they do not move. Of speech men speak only the fourth division.'¹

Now, what are these four divisions of speech? Look into the *Supplement to the Nirukta* (XIII. 9), and into *Sāyana*, and you will find not less than seven interpretations, according to different schools, to one of which belongs the author of the *Mahābhāṣya*, *Patañjali*, explaining the stanza himself (I. 1. 1.).

Apart from the explanation of different Vedic passages great divergency is found also with regard to particular points; for instance, the identity of the *Aśvins*—a question which is still being discussed. *Yāska* himself raises it and gives his answer (XII.1) : 'But who are the *Aśvins*? Some say 'heaven and earth' ; 'day and night' say others ; while others say, they are the sun and the moon. But according to the *Aitihāsikas*, they are virtuous kings.'

Not less than eight or nine schools of older expounders of the *Veda*, such as the *Yājñikas*, the *Vaiyākaraṇas*, the *Naidānas*, the *Parivrājakas*, the *Nairuktas*, and so on, are mentioned by *Yāska*, besides more than one and half a dozen of teachers holding different views with regard to particular points in the Vedic texts.

There is no reason to think that the interpretations offered by them are always without authority. For instance, the identity of the *Aśvins* with heaven and earth referred to above is actually found in the *Śatapatha Brāhmaṇa*, IV. 1. 5. 16 ; and it may be noted that the derivation of the word *Aśvin* as given by *Yāska* is also fully supported by the same passage of that work.

Many interpretations, whether right or wrong, reasonable or fanciful, which are found in the *Nirukta*, are based on some passage or passages

¹ Griffith (modified).

in a *Brāhmaṇa*. For instance, one may be referred to the derivation of the word *Vṛtra* (*Nirukta*, II. 17). It is also to be noted that in *Brāhmaṇas*, too, the same diverse explanations also occur.

All the above explanations, in their bewildering diversity, are traditional ones. But here arises a question : Are all of them without exception true explanations, simply because they are traditional? The true explanation that intended by the author or the Rishi himself can only be one. The doctrine of Bādarāyaṇa's *Brahmasūtras* can only be one, and this may be either *dvaita*, or *advaita*, or *viśiṣṭādvaita*, or *dvaitādvaita*, or something else ; but in no case it can be equally *all* of them. One may, however, try to find out a conclusion that may somehow or other reconcile all the different views. But can one say that this reconciliation, or *samanvaya*, was intended by Bādarāyaṇa himself? It may or may not be so, but there is no way to find it out. All that can be said with certainty in this connection is that this attempt at reconciling the conflicting schools is the aim more of the scholars who are for this reconciliation than of Bādarāyaṇa himself. But we are not concerned with it, we want to know what the original author himself actually intended to say. But is it possible to do so under the circumstances described above? It is exceedingly unlikely that that can be done ; but nevertheless, we should try to get as near to the truth as possible.

Here the Nairuktas offer us something to go by. Having explained one of the stanzas of that mystic hymn, the *Asyavāmīya Sūkta*, already referred to (RV. I. 164.39), in three different ways, *viz.*, with reference to *devatā*, to *yajña*, and to *ātman*, the author of the *Supplement to Nirukta* (XIII.11) observes :

अयं मन्त्रार्थाभ्यूहोऽभ्यूहोऽपि श्रुतितोऽपि तर्कतः ।

'This reflective deduction of the sense of the hymns is effected by the help of oral tradition as well as reasoning.'

न तु पृथक्त्वेन मन्त्रा निर्वक्तव्याः । प्रकरणश एव निर्वक्तव्याः ।

'The hymns are not to be interpreted as isolated texts, but according to their context.'

न ह्येषु प्रत्यक्षमस्त्यनृषेरतपसो वा ।

'For, a person, who is not a Rishi, or who is without severe meditation, has no intuitive insight into them (*mantras*).'

पारोवर्यवित्सु तु खलु वेदितृषु भूयोविद्यः प्रशस्यो भवतीत्युक्तं पुरस्तात् ।

'It has already been said (*Nirukta* I. 16) that among those who are versed in tradition, he who is most learned deserves special commendation.'¹

The author then proceeds to show the importance of reasoning in the following passage quoted from a *Bṛāhmaṇa* :

मनुष्या वा ऋषिषूक्तामत्सु देवानब्रुवन् को न ऋषिर्भविष्यतीति । तेभ्य एतं तर्कमृषिं प्रायच्छन् मन्त्रार्थचिन्ताभ्यूहमभ्यूढम् । तस्माद् यदेव किञ्चानूचानोऽभ्यूहत्याषं तद् भवति ।

'Verily when the Rishis were passing away, men inquired of the gods, "Who shall be our Rishi?" They gave them this science of reasoning as Rishi (*tarkam ṛṣim*)² for consideration of the sense of the hymns. Therefore whatever is decided by a man well-versed in the Veda becomes *ārṣa* or derived from a Rishi.'

It is then clear from the above that in order to understand the significance of the Veda our traditional method regards these three things as essential: (1) *śruti*, oral tradition from the mouth of a competent *Ācārya*, or from repositories of traditions, such as the *Brāhmaṇas*; (2) *tarka* or reasoning; and (3) *tapas*; which I think ought to be translated in such cases, as Muir has already done, as 'severe meditation.'³ Of course, it is understood that the essential preparatory knowledge of the six *Vedāṅgas* or supplementary Veda sciences (*viz.*, phonetics, grammar, science of language, metrics, astronomy, and ritual), have been already acquired.

The above method will meet with the fullest approval of the modern 'scientific' investigator, who has practically nothing more to add, excepting a study of the culture of the age from a historical and comparative

¹ Translations mostly by Muir.

² This reminds one of the following words of the Buddha in the *Mahāparinibbānasutta* (VI. 1): 'Now the Exalted one addressed the venerable Ānanda and said: It may be Ānanda that in some of you the thought may arise "The word of the Master is ended, we have no Teacher more!..... The Truths and the Rules of the Order, which I have set forth and laid down for you all, let them, after I am gone, be the Teacher of you".' We may also recall the story of the last Sikh *Guru* Govind Singh declaring that after his demise the Sikhs will have to obey the *Granth Sāhib* as their *Guru*.

³ In support of it the following may be quoted from the *Muṇḍaka Upaniṣad* (I. 1. 9): *Yasya jñānamayaṁ tapah*. See Śaṅkara on the *Praśnopaniṣad*, I. 4. Cf. the sense of *atikṣata* in the *Chāṇḍogya Up.* VI. 2. 3.

standpoint. This includes the findings of Comparative Philology, Anthropology, Archaeology, Sociology and other human sciences.

The study and research proposed by the six *Vedāṅgas*, for instance, have been worked out in greater detail and with the help of modern appliances by Western scholars; and for this we ought to show our cordial appreciation as fellow-workers in a common field.

We have seen how great was the divergency among the teachers with regard to the Vedic interpretations. But this is a fact not exclusively peculiar to the Veda. The case is the same in all times and in all lands, in all the various branches of science. This diversity of explanations makes the original meaning extremely obscure, no doubt, but does it not also imply the growth and development of the science through the centuries? Growth and development are a sign of Life, and the ever-growing variety of expositions proposed by the different scholars and traditions indicates that the mind of the Brahman who took upon himself to protect the Vidyā has remained alert and active,—although it may be argued that the Vidyā has not been preserved in her original form everywhere, and that her proper form has been overlaid by later additions and possibly decorations. This sort of change is unavoidable, for change is the law of Life. But although the outward body changes, the inner being remains the same; only we shall have to strive to find it out in its proper form. Moreover, we must remember that great or noteworthy discrepancies occur with regard to a comparatively small number of hymns, while it can safely be asserted that there is complete agreement in most of the other cases. However, the net fact remains that there has been an unbroken series of commentators and exegesists from Yāska downwards. I may quote here the conclusion which Dr. Lakshman Sarup has arrived at (*Indices and Appendices to Nirukta*, Intro: pp. 75-76): 'It will also show that there have been numerous Pre-Sāyaṇa commentators of the Ṛg and other Vedas and an unbroken, uniform and continuous tradition of Vedic interpretation has been a common inheritance of the orthodox scholars. The current belief that Sāyaṇa is the only or the most important commentator after Yāska or that the tradition of Vedic interpretation was lost before the former's time is erroneous.' Other scholars like Professor Bhagavad Datta have come to the same conclusion from a study of both available commentaries and incomplete fragments.

With regard to the tradition I should like to put before you the following fact also. According to the Vedantists there are three courses

(*prasthāna-traya*) for ascertaining the meaning of Vedānta, viz., the *śruti-prasthāna* or the Course of the Vedic Texts, the *smṛti-prasthāna* or the Course of Tradition, and the *sūtra-prasthāna* or the Course of the Aphorisms (of Bādarāyaṇa). It follows from it that sometimes when the true meaning of a certain Vedantic text cannot be ascertained with the help of either *śruti* or *sūtra* it can be done with the help of the *smṛti*. And as such the *smṛti* cannot be neglected. And, I may suggest, this *smṛti-prasthāna* may be applied in the case of some of the Vedic texts, too, with conspicuous results. For instance, we read in the *Vājasaneyisaṃhitā*, IX.2 (*Īśopaniṣad* 2):

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

‘It is only performing karmas that one should desire to live here a hundred years. Thus it is in thee, and not otherwise than this. Karma does not affect (*lipyate*, $\sqrt{\text{lip}}$) a man.’

Where is the explanation of this verse? Does it not remind one of the following couplet of the *smṛti*, the *Bhagavad-gītā* (IV. 14) together with the whole philosophy of karma expounded there?

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

‘Karmas do not affect (*limpanṭi*, $\sqrt{\text{lip}}$) me, nor have I any desire for the consequence of a karma. He who thus knoweth me is not bound by karmas.’

Let me take another example. The following stanza occurs in the *Bṛhadāraṇyaka Up.*, IV.4.7, as well as in the *Kaṭha Up.*, VI.14 :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

‘When all the desires cease which were cherished in his heart, then the mortal becomes immortal, then here he attains to Brahman.’

Where do we get the fullest interpretation of it? Is it not the same *smṛti*, the *Bhagavad-gītā*, which having thoroughly discussed the topic repeats the same truth only in different words (II.71) ?

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

‘Whoso forsakes all desires and moves about free from yearnings and from the notion of ‘I am’ and ‘It is mine,’ he attains to peace.’

Or let us consider again. Is it not that the same truth ‘there is only one without the second’ which has found expression in Vedic texts,¹ has again appeared through the Upaniṣad in a much later work, the *Durgā-saptasatī* (included in the *Mārkaṇḍeya Purāṇa*) in the following couplet?

एकैवाहं जगत्यत्र द्वितीया का ममापरा ।
पश्येता दुष्ट मय्येव विशन्ति मद्विभूतयः ॥

‘I am only one in the universe. Who is other than me that can be regarded as second? See, O villain, my manifestations are entering into me.’

Here in the *smṛti* we have either a later development or expansion of an idea already expressed in the Veda; or it may be that the *smṛti* passages only enshrine a traditional interpretation of the Vedic passages.

This traditional relation between the Vedic and post-Vedic literatures is only too apparent to require any further discussion. The point is that the Purāṇas, Dharmasāstras, and other *smṛtis* frequently help us in elucidating the Veda, and as such they are always deserving of respectful attention as repository of tradition,—they should much less be ignored, as is unfortunately the case in certain quarters among Vedic scholars both in India and in Europe. This is just like the later classical Sanskrit itself, with all its non-Vedic and so-called artificial character (which has earned for it the contumely of Veda-enthusiasts in Europe), helping a great deal in understanding at least to some extent the general sense of a Vedic text. Just as we acknowledge the common basis of both Vedic and classical Sanskrit, we should be equally alive to the common back-ground of both the Veda and the later literature. We may illustrate the point by a few instances. Even such popular works like the *Amarakośa* which are read in our Sanskrit Pāṭhāśālās by tender boys in their first year of Sanskrit give the meanings of a great number of Vedic words, though at times the original senses of some of them are found to have been modified. A

¹ For example, ‘There is only one Rudra and no second’—TS. I. 8.6.1; ‘The wise say one in various ways.’—RV. I. 164.46.

young Sanskrit scholar of even seven or eight (wherever the traditional method is followed), if asked, will at once reply that the Vedic words *Marutvat* 'accompanied by Maruts,' *Sakra* 'mighty,' *Sacīpati* 'lord of might,' *Satakratu* 'having a hundred powers,' *Vṛtrahan* 'Vṛtra-slayer,' *Purandara* for the actual word *Pūrbhid* 'fort-shatterer,' and *Vajrabhṛt* 'bearing the bolt,' mean Indra. He will at once tell you that *Vaiśvānara*, *Jātaavedas*, *Tanūnaṣāt*, and *Āśuśukṣaṇi*, all used in the Rig-Veda, are nothing but Agni 'fire'; and *Mātariśvān* is Vāyu. Multiplication of instances is not needed. Here we have but a partial preservation of the Vedic tradition through school lexicons.

En passant I may mention here the views of the Mīmāṃsakas who may be included among the Yājñīkas already referred to in connection with Vedic interpretation. I shall quote here only two passages from the *Taittirīya Samhitā* illustrating the methods of the Mīmāṃsakas in interpreting the Veda. They certainly represent an old tradition and as such are entitled to the respect which Sāyaṇācārya and others are given. The first of them runs (TS.II.1.1.4.):

प्रजापतिर्वा इदमेक आसीत् । सोऽकामयत् प्रजाः पशून् सृजेयेति । स
आत्मनो वषामुदक्खिदत् । तामग्नौ प्रागृह्णात् । ततोऽजस्तूपरः समभवत् । तं
स्वायै देवताया आलभत् । ततो वै सः प्रजाः पशून्सृजत् ॥

'Verily here was Prajāpati alone. He desired: "May I create offspring and cattle." He took out (from his body) his omentum (*vaṣā*), and placed it in the fire. From that the hornless goat came into being. He offered it to its own deity. Then did he create offspring and cattle.'

This is explained as myth (possibly in his anxiety to establish an eternal connection between a word and its meaning) by Śaṅkarasvāmin in his commentary on the *Mīmāṃsā-darśana*, I.1.10. He says that Prajāpati may refer here to an eternal object: (i) air, (ii) the sky, or (iii) the sun; the omentum may mean (i) rain, (ii) wind, or (iii) the rays of the sun; the fire implies (i) the fire of lightning (*vaidyuta*), or (ii) of the rays (*ārciṣa*), or (iii) of the terrestrial fire (*pārthiva*); and the word *aṣa* taken to mean 'a goat' signifies here (i) food (*anna*), or seed (*bīja*), or plant (*virudh*).

And here is the second passage (TS.VII.1.10. 2-3):

बन्धः प्रावाहणिरकामयत् वाचः प्रवदिता स्यामिति ।

The plain meaning is that Babara, a descendant of Pravāhaṇa desired that he might be a speaker of speech. But Śabarāsvāmin (I.1.31.) would explain it saying that there is no man known as Pravāhaṇa. Therefore there cannot be his descendant Prāvāhaṇi. The word is derived from *pra*+ *√vah*+*i*, the suffix *i* is used to mean both a descendant as well as an agent ; thus any eternal object that makes one carry on a work is *Prāvāhaṇi*. And *Babara* is an onomatopoeic word.

I am speaking of the interpretations, and in this connection it seems to me that if we follow some of the remarks of Yāska, many an unexplained myth or allusion, and many a mystic or obscure, or doubtful passage will become perfectly clear. The following occurs in the Rig-Veda (X.51.9) :

तव प्रयाजा अनुयाजाश्च केवल
ऊर्जस्वन्तो हविषः सन्तु भागाः ।
तवाग्ने यज्ञोऽयमस्तु सर्व-
स्तुभ्यं नमन्तां प्रदिशश्चतस्रः ॥

‘The introductory and the concluding oblations are entirely thine; let the juicy portions of the offerings be thine. Let this whole sacrifice be thine, O Agni, and let the four quarters bow before thee.’

Here it is quite clear that the introductory and concluding oblations belong to the deity, Agni. There can in no way be any doubt of it. Yet there are not less than six passages in different Brāhmaṇas referring to the above verse, of which only one says that the deity here is Agni, while according to the rest the deity concerned is *chandasa* (metre), or *ṛtu* (season), or *paśu* (cattle), or *prāṇa* (breath), or *ātman* (soul). But why is here such wide difference? Is it due to the ignorance of the authors of the Brāhmaṇas? Yāska finds here a solution. And this solution proposed by him involves a fundamental principle in approaching Vedic passages of a similar character. He is quite right when he observes (VII.24) :

बहुभक्तिवादीनि ब्राह्मणानि भवन्ति ।

It means that the Brāhmaṇas have a great deal of *bhakti-vāda*. But what is *bhakti-vāda*? Here *bhakti* is *bhāga* ‘part’ or ‘portion’ (cf. *bhakti* in *svara-bhakti*), and *vāda* ‘statement’ ; thus *bhakti-vāda* literally means ‘a

statement of a part,' i.e., 'a statement only of a part of a thing and not of the whole of it.' For instance, if it is said *simho māṇavakaḥ* 'the lad is a lion,' it is to be understood that the lad is, so to say, *partly* a lion ; in other words, the lad has a *bhakti* or *bhāga*, i.e., 'part' of a lion, e.g., the bravery of a lion. The later word for *bhakti-vāda* is *guṇa-vāda* 'statement of quality,' generally translated by 'statement meant figuratively.' In the same example, 'the lad is a lion,' the speaker wants to express that the lad has the quality (*guṇa*), i.e., bravery, of a lion. Here both the lad and the lion having the common quality, bravery, are identified. In explaining *bhakti-vāda*, Durgācārya observes :

भक्तिर्नाम गुणकल्पना । येन केनचिद् गुणेन ब्राह्मणं सर्वं सर्वथा वर्णयति ।
तत्र तत्तुमन्वेष्यम् ।

'*Bhakti* means imagination (or consideration) of quality by which a Brāhmaṇa describes all things in all kinds of ways. But the truth must be investigated there.'

Yāska gives here an example from a Brāhmaṇa: "The earth is Vaiśvānara, the year is Vaiśvānara, the Brahman is Vaiśvānara.' Here the author must have found some common quality (*sāmānya guṇa*) of the earth, etc., and Vaiśvānara, owing to which there is this identification. But what is that *guṇa*, or common *guṇa*? It is for the reader to find it out, if he can.

Now, with regard to those introductory and concluding oblations, Yāska remarks that it is the fixed decision (*sthiti*) that they belong to Agni. But what about the different statements of the Brāhmaṇas? It is mere *bhakti*, i.e., with reference to some common quality participated in both by Agni on the one hand and by *chandasa*, or *ṛtu*, or *paśu*, or *prāṇa*, or *ātman* on the other.

In this way such identification as that of sacrifice (*yajña*) with Viṣṇu, or with Prajāpati; or that of the year with Prajāpati, or Agni; or that of Agni with Prajāpati, and so on, becomes intelligible through *bhakti*. And this common quality may be more inherent or imaginary than apparent or real.

The following stanza of the previously discussed *Asyavāmīya sūkta* of the Rig-Veda (I.164.46) is well-known to you all :

इन्द्रं मित्रं वरुणमग्निमाहु-
 रथो दिव्यः स सुपर्णो गरुत्मान् ।
 एकं सद्विप्रा बहुधा वदन्-
 न्त्यग्निं यमं मातरिश्वानमाहुः ॥

‘They call him Indra, Mitra, Varuṇa, and Agni; and he is divine Garutmat with beautiful wings. The sages speak of that which is one in various ways: they call it Agni, Yama, and Mātariśvan.’

And similar statements in the same Veda are not wanting. For instance, we read (X.114.5) :

सुपर्णं विप्राः कवयो वचोभि-
 रेकं सन्तं बहुधा कल्पयन्ति ।

‘The wise poets describe by their words in various ways the bird (Suparṇa) who is one.’

Yāska taking his stand on such ideas of the Rishis observes (VII. 4) ‘on account of the supereminence of the deity (*māhābhāgyād devatāyāḥ*) a single soul (*eka ātmā*) is praised in various ways (*bahudhā stūyate*).’

This view has been given expression in the Upaniṣads and other religious literature of the country. Thus there is no inconsistency with the Brāhmaṇa saying to the effect that Agni is all the deities (KB, XXV. I. 9; AB, V. 16), although, in fact, there is a great number of deities mentioned in the Mantras and the Brāhmaṇas.

Passages like the above are clear indications of the fundamentally monistic character of the Vedic religion. Whenever we have the temptation of laying too much stress on the ‘polytheism’ of the Veda, we ought to think of the above and similar passage in the Brāhmaṇas and in Yāska and other old commentators.

I want to refer you to one more remark of Yāska. In the Rig-Veda (I. 89. 10) we have the following verse :

अदितिर्यौरदितिरन्तरिक्ष-
 मदितिर्माता स पिता स पुत्रः ।
 विश्वे देवा अदितिः पञ्च जना
 अदितिर्जातमदितिर्जनित्वम् ॥

‘Aditi is heaven, Aditi is atmosphere, Aditi is the mother, she is the father, and she is the son. Aditi is all deities, Āditi five-classed men, Aditi all that hath been born, and Aditi all that shall be born.’

How is it that one is the heaven as well as the atmosphere? How is it that the same person is the father, the mother ; and also the son? It would look very inconsistent. But let us hear what Yāska has to say in this connection. He says (I. 16) that such a statement is found also in ordinary speech (*laukikeṣv apy etat*). For example, one having drunk water says ‘I have got all kinds of flavour (*sarvarasā anuprāptāḥ pānīyam*). And he finally concludes (IV. 23), saying that the *vibhūti* (multifarious manifestation) of Aditi is mentioned here; Yāska has rightly caught the spirit of the verse quoted above which is to extol the greatness of the deity, Aditi.

If one takes such passages as the following (Atharva-Veda, X.10.26.34) which extol the cow (*vaśā*), in that line, there will remain nothing to complain of :

वशामेवामृतमाहुर्वशां मृत्युमुपासते ।

वशेदं सर्वमभवद् देवा मनुष्या असुराः पितर ऋषयः ॥

वशां देवा उपजीवन्ति वशां मनुष्या उत ।

वशेदं सर्वमभवद् यावत् सूर्यो विपश्यति ॥

AV, X. 10. 26, 34.

‘It is cow alone that they call immortality; they worship cow as death; the cow becomes this all—gods, men, Asuras, Fathers, and Seers.’

‘On the cow the gods subsist; on the cow, men also; the cow becomes this all; so far as the sun looks around.’¹

Such is, then, the rôle which *bhakti-vāda* plays, not only in the Brāhmaṇas, but also in the Mantras.

In interpreting the Veda, the findings of Indo-European Linguistics should in no way be neglected or under-estimated. But sometimes the philologist’s zeal carries him away a little too far, and leads him into a morass of a series of possibilities which one should always guard against. I think Comparative Philology and Tradition should be taken as mutual correctives. Unfortunately, however, the tradition, though supported by strong reason, is sacrificed at the altar of an insecure linguistic speculation. Let me give an example, and in so doing I should like to raise before you an

¹ Whitney.

old question which has already been discussed by eminent scholars. I mean the question of phallus worship in the Vedas. The only argument advanced in support of it lies in the word *śiśná-deva* used twice in the Rig-Veda (VII. 21. 5 ; X. 10.99). The traditional meaning of it is 'lustful' : both Yāska and Sāyaṇa explaining it by *abrahmacarya*. There is no ground whatsoever to reject it. The word *deva* is used here in the figurative sense, it signifying 'like a deva.' And it is supported by a number of words compounded with *deva* as the last member. The following four words are well-known : *mātr-deva*, *pitṛ-deva*, *ācārya-deva*, and *atithi-deva*. Will it be reasonable to hold that a father-worshipper, a mother-worshipper, a teacher-worshipper, and a guest-worshipper are meant here respectively? The word *pitṛ-deva* simply means 'a person to whom the father is just like a deva'. Accordingly, the sentence in the Taittirīya Up. I. II. *pitṛ-devo bhava* implies that the father is to be revered just like a god. The remaining words, too, are to be explained in the same way. And this view is taken by the great Śaṅkarācārya saying with regard to them : *devatāvad upāsyā eta ity arthaḥ* : 'the meaning is, that they should be revered as gods'. Let us take another word of the same class, *śraddhā-deva* found in the Taittirīya-saṃhitā and in different Brāhmaṇas. What does it mean? The authors of the *Sanskrit-Wörterbuch* tell us, *Gott-vertrauend* 'trusting in god.' It can hardly be accepted, for the compound cannot be made after the manner of *bharad-vāja*, as in such cases the first member is a present participle. Nor can I understand how Egge-ling takes it (SB, I. 1. 4. 5.) to mean 'god-fearing'. The commentators generally explain it by *śraddhāvat* 'believing,' or *śraddhālu* 'disposed to believe'. The actual meaning is, however, shown by Sāyaṇa in his commentary on the TS, 7. 1. 8. 2, when he says : *śraddhā devo yasyāsau śraddhādevaḥ* : 'one whose deva (god) is śraddhā (trustfulness) is śraddhā-deva.' And then he adds : *yathā devatāyām ādaras tathā śraddhāyām ity arthaḥ* : 'as towards god, so is the respect towards trustfulness.'

This interpretation then decides the case of *śiśná-deva* implying a person who reveres his *śiśna* just like a god, or a man of lustful character, *abrahmacarya*, as Yāska would explain it.

The word in this sense may sound strange to a non-Indian reader, but Indians themselves are quite familiar with such expressions from the later Sanskrit literature. For instance, *śiśnodara-parāyaṇa*, which is the same as *śiśnodara-trṣṇā*, or *śiśnodaram-bhīra*, all meaning nothing but 'one

addicted to lust and gluttony.' Mark here the use of *parāyaṇa*, literally meaning 'last resort or refuge,' as the second member of the first word. And compare its use in such words as *Nārāyaṇa-parāyaṇa* 'devoted to Nārāyaṇa', and *kāmakrodha-parāyaṇa* 'given over to lust and anger.'

It seems to me that sometimes too much importance is attached to modern philological interpretation utterly ignoring the traditional one. For instance, I may refer you to the well-known hymn to the so-called 'Unknown God,' RV, X. 121, with the refrain '*kāsmāi devāya havīṣā vidhema*'. It has been discussed from different points of view by a number of scholars. Some of them want to take here *kāsmāi* in the sense of 'to whom', as a form of the interrogative pronoun *ka* (or *kim*). I do not say that it can in no way be maintained. But I want to ask: What is the ground for rejecting the traditional meaning of the word here, which is Prajāpati? Why, as Sāyaṇa has done, *kāsmāi* is not to be construed supplying *tāsmāi*, as is often the case in the Rig-Veda¹ itself, when the relative pronoun *ya* (or *yad*) is used in the subordinate clause? That *ka* is identified with Prajāpati is found in different Samhitās and Brāhmaṇas. The main ground for this identification is, according to the Rishis of the Brāhmaṇas, that both the interrogative pronoun *ka* (or *kim*) and Prajāpati are *anirukta* 'not explained'; that is, as the interrogative pronoun means a thing or a person not known definitely, as 'this' and 'this-like' (*idam*, *īdṛk*), so is Prajāpati,—he cannot be described definitely, for such is his greatness. Considering the manner in which they express certain thoughts, as we have already seen in connection with the *bhakti-vāda*, this identification of *ka* with Prajāpati who is expressly mentioned in the last verse of the hymn seems quite natural and appropriate.

Too much reliance or emphasis on the derivative sense is a pitfall, especially when in a great many derivations we are still in a speculative stage. Let me give one or two examples. The following line occurs in the *Chāndogya Up.*, 4.17.10:

ब्रह्मैवेकं ऋत्विक् कुरुन्श्वाभिरक्षति ।

Here the foremost scholars of the school of the philological interpretation, Böhtlingk and Roth, would not hesitate to explain *aśvā* saying *na-śvā*, *na* (or *a*) being taken in the sense of *sādrśya* 'likeness,' and thus the word meaning 'as a dog' ('wie ein Hund')! I suggest that *aśvā* here is only the instrumental singular of *aśva*.

¹ I. 85. 1, 4; VII. 36. 4, 6, 7; 39. 5; 88. 7; 91. 6; 104. 8.

Following the obviously literal sense, ignoring tradition which indicates the special meaning a word or expression comes to have, is equally dangerous. For instance Rahder, who knows not only Sanskrit, but also Tibetan, Chinese, and Mongolian, would translate (in the Introduction to his edition of the *Daśabhūmikasūtra*, in the *Acta Orientalia*, Vol. IV, p. 218) the well-known Buddhist word *brahma-vihāra* (which means the 'sublime state of mind' arising from meditation on *maitrī*, *karuṇā*, *muditā*, and *upekṣā*), as the *Brahmā-hall* (!), taking the expression literally.

But we must not be blind to the purely philological method, for, the real meaning of an expression, it is quite possible, is lost and another one takes its place. Without accepting as final, I may in this connection refer to the very plausible explanation by Dr. L. D. Barnett in his translation of the *Bhagavad-Gītā* of the two well-known words *hṛṣīkeśa* and *guḍākeśa* as respectively 'having upstanding hair,' and 'having knotted hair.' The word *hṛṣīka* in the sense of *indriya* occurs in Sanskrit, but it is a rare word, and I have not found *guḍākā* to mean *nidrā* anywhere excepting in lexicons. Dr. Barnett's suggestions are deserving of full consideration.

The conventional or accepted sense is more important than what the original root or composition would imply, when the word has been long in use (*rūḍhir yogād balīyasī*). While derivation gives us the original idea behind a word, the conventional sense is the one which has grown up, and is the sense in which it is employed. The word *naḍī* or *dhunī* (from *dhvani*), when first applied to a river, indicated the idea of its being 'noisy' (*naḍī nadanāt*). But it does not follow from this that while we employ the above words we must be necessarily thinking of the root-sense, 'the 'noisy one.' To insist upon the root-sense when the word has been accepted in a general way would be improper. Whether originally it was *agra+nī*, or *agri*, or *aj (ag)+nī*, or whether it has any connection with Latin *ignis*, Lithuanian *ugnis*, Slav *Ognj*, it does not matter ; for we all know that the word *agni* in Sanskrit means 'fire'. More than ninety per cent. of the students in our Colleges and Sanskrit Pāthasālās, if asked, would answer that *paśyati* is from the root *drś*, though this derivation is not the fact (philologically, the form *paś* is only an abridged form of *spaś*). Yet, they perfectly know what the word really means. In every language and literature writers employ a large number of words in their current senses, without any reference to the original ideas behind their roots. Under these circumstances, is it not that the interpreter should proceed

with much caution in every step he takes with regard to the derivative meaning of a word he discusses or interprets?

The present condition of Vedic studies in our country is a most regrettable one, specially when it is compared with that in Europe. Vedic Sanskrit is taught to some extent in our Universities, but real interest in it among the students is rare, just as in Prakrit. It appears to me that in most cases it is due to the fact that the teachers themselves are not serious, or have no love for the subject. As such they can hardly rouse any enthusiasm or create any interest in the minds of their pupils. In regard to the Sanskrit Pāṭhaśālās, the condition is not better, most of the students taking no care for Vedic studies. And the result is that even a really profound Pandit is often unable to construe or understand a passage in Vedic Sanskrit. Nor does he possess the least information about Vedic literature. Though in some of the Pāṭhaśālās there are arrangements for the study of the Veda, they are mainly for chanting purposes, the interpretation being not properly made. This of course has its value, for it is helping to preserve the tradition with respect to *svādhyāya*; but the students who chant without understanding stultify themselves. We should remember what Yāska quotes (I.18) in this connection from the *Samhitopaniṣad Brāhmaṇa*, 3 :

स्थाणुरयं भारहारः किलाभू-
दधीत्य वेदं न विजानाति योऽर्थम् ।

But even this situation is altering owing to our changing social ideals. Simple *svādhyāyins* also are getting rarer and rarer, as the bestowing of *dakṣiṇās* to maintain them is getting rarer and rarer. I do not impute any mercenary motives to our *Śrotriya*s, who are still great in the midst of their poverty : but what I suggest is that our Society at large is becoming distracted by other things, and is forgetting its duty to maintain the *Śrotriya*s as necessary to Hindu society. Vedic studies in the traditional way must languish under such circumstances.

We should nevertheless try to keep up the Vidyā and pay our debt to our Rishis. A reorganisation of Vedic studies should come in. It may be suggested that every student of our Sanskrit Pāṭhaśālās should read Vedic Sanskrit to a certain standard—and this must be a high one—as a compulsory subject for his passing a Title Examination. The course should

comprise in addition to the texts a good account of Vedic literature, the Nirukta, a grammar written scientifically, and a book on Sanskrit philology. Besides, some acquaintance with the sister literature of the Avesta may be introduced.

Avesta is not a difficult language to one who knows Sanskrit, specially Vedic Sanskrit. The agreement between Sanskrit and Avesta may be compared with that between Sanskrit and Prakrit. As regards meanings, they help each other. In this connection with your permission I may mention an experience of mine. I was thinking that the names for year are the names for the seasons. For instance, *abda* literally 'one that gives water', i.e., 'rainy season'; *varṣa* (which is the same as *varṣā*) 'rain', 'rainy season'; *sarad* 'autumn' (*saradaḥ śatam*); *hima* 'winter season' (*śatam himāḥ*);—all these are the names for the year. But what is the word that originally meant 'hot or summer season', and was employed to denote a year? There must be such a word, for the summer season is very acutely felt in this country. I was then turning over a page of an Avestic work, and came across a word *hama* which means 'summer.' Now *hama* of Avesta, according to phonology, is nothing but *sama* (feminine *saṁā*) in Sanskrit. And it at once struck me reminding that the word I was seeking after is *saṁā* (*jīviṣec chataṁ saṁāḥ*). It is from the root *saṁ* 'to heat', as Bhānuji Dīkṣita explains in his *ṭīkā* on *Amara-koṣa*. Cf. English *summer*, German *Sommer*, etc.

I am, however, glad to tell you that our scholars are not remaining idle. Since last we met at Lahore, three important Vedic publications have come out. It was in the first session of our Oriental Conference held in Poona that as many as three MSS. of unpublished commentaries on the Rig-Veda, lent by the Government MSS. Library, Madras, were exhibited, one of them being that of Skanda-svāmin, and another of Veṅkaṭa Mādhava. It is now gratifying to see that the first part of these two as edited by Pandit Sāmbaśiva Śāstrī has been placed in our hands by the authorities of the *Trivandrum Sanskrit Series*. The second work has been given to us by Mahāmahopādhyāya Pandit V. Venkatarama Sharma Vidyabhushana. It is an important commentary on the *Taittirīya Prātiśākhya*. It forms the first volume of the recently started *Madras University Sanskrit Series*. The last work comes from the North, the Punjab, the old home of Vedic culture, the people of which have once more become alive to our great ancestral heritage, specially through the inspiration of the Ārya-saṁāja. We all know the Word-Indices of all the

four Samhitās of the Veda prepared by the late Svāmī Viśveśvarānanda and Svāmī Nityānanda, both of the Ārya-samāja. Then Pandit Hansraj of the D. A. V. College has given us his *Vaidika-kośa* which helps one much in Vedic studies with special reference to Brāhmaṇas. And now Principal Visvabandhu Śāstrī of the Dayānanda Brāhma Mahāvidyālaya, Lahore, working in the same line, has been engaged in bringing out a complete Etymological Dictionary of the Vedic Language in Sanskrit, Hindi, and English, of which the first (specimen) fasciculus has already reached our hands. It prompts one to say that there is not the least doubt that this work, when completed, will take a unique place in the field of Vedic studies, and as such it is bound to be appreciated by all Vedic scholars. Here I should like to mention one more work which reached my hands after the paper was written. It comes from Bengal. It is *Chāndogyamantra-bhāṣya*—a bhāṣya on what is generally known as *Mantra-brāhmaṇa*. This bhāṣya is by Cuṇaviṣṇu who is believed to have flourished before Sāyaṇa and is widely read in Bengal and Mithila. The present edition is a critical one under the able editorship of Prof. Durgamohan Bhattacharya and issued by the Sanskrit Sāhitya Pariṣad, Calcutta. We express our sincere thanks to all these workers.

SOME PROBLEMS IN THE ORIGIN OF ART AND CULTURE IN INDIA*

By SUNITI KUMAR CHATTERJI.

Thanks partly to our national temperament, by which we most easily can regard all existence as fleeting or illusory, and consequently can neglect to preserve anything which does not seem to us to have any value for the ultimate reality—by which we put no abiding importance on the appurtenances and the adornments of life—on the *Upakaraṇas*, as the Upanishad calls them ; thanks also to other agencies, *e.g.* the havoc wrought by climate as well as by the hand of man converted into a blind force of destruction and barbarism by the pride of conquest and by the frenzy of religion,—and the criminal ignorance of the value of the heritage from antiquity that has come down to us ; thanks to these reasons, the history of cultural and artistic development in our country remains, for lack of documents a tale half-told. The earlier chapters of this history are lost, and there are wide breaks, which we can fill up only by the exercise of our imagination. Indian tradition takes back our history to untold millenniums. But the lavish largesse of Tradition is restrained by the careful hand of sober History, which doles out meagre measures of antiquity and seeks to curtail our credulity. A variety of reasons based on recently discovered facts now induce us to believe that the advent into India of that virile, highly imaginative yet practical, and comparatively rather rude race—the Aryans—took place at a period which cannot be anterior to the middle of the second millennium B. C. The orthodox opinion now current among most scholars takes the period back to five hundred or a thousand years more, and some would even stretch it back to a further two thousand or even two thousand and five hundred years beyond. I shall not discuss that point now. But suffice it to say that our traditions, and the literary documents that we have, take the history of our culture back to times considerably before 1000 B.C., whereas the actual remains of the culture which these traditions refer to and of which this literature is an expression do not go beyond 300 B. C., barring a few articles of problematic date which may be pre-

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Mauryan, *i.e.*, anterior to 300 B.C. The period before 300 B.C. is a blank for India, so far as the material remains of an Indo-Aryan culture—*i.e.* specimens of the handiwork of men speaking an Indo-Aryan tongue—are concerned. We have an unbroken record of temples, inscriptions, pyramids, and artifacts from tombs—of huge pieces of sculpture and of tiny trinkets—which open up for us a panorama of Egyptian life throughout the centuries, up to the pre-dynastic periods. With her cuneiform tablets, the ruin mounds of her temples and ziggurats, her sculpture, her portraits of kings and rulers, Assyria and Babylonia bear ample testimony to her achievements from the 4th millennium B.C. Greece has a clear story to tell of her cultural life through her remains, her temples, her sculpture, her vases, back to the centuries when a New Greece was arising out of the ashes of the old,—and this Old Greece of pre-Indo-European days itself has opened up her treasure-chests of art-objects and antiquities for us. China too has an old tale to tell, with her bronze vases and vessels, her stone drums, and her messages on bones. But in India, there is a profound silence—in the matter of plastic expression of her artistic thought or intuition. In the remains of the time of Asoka, Indian Art makes a sudden appearance, in full bloom: it is a sudden lifting of the cloud, to reveal to us the sun already high in the sky. The dawn and the early morning are lost to us in the mists of undocumented antiquity. A few rays here and there—that is all: in the gold-foil images of the so-called Earth-Goddess, and in the possibly pre-Mauryan terra-cotta figures.

The imagination displayed in painting word-pictures of the Gods and of Nature in Rigvedic poetry makes the gloom all the more mysterious and the silence all the more tantalising. The Rigveda mentions painting in connexion with the Gods—either painting their own divine forms, or their images. There seems to be a clear reference to a painted image of Rudra (cf., p. 454, Muir's Sanskrit Texts, Vol. V: RV. II, 33,9—*sthirebhir aṅgaḥ pururūpaḥ ugraḥ babhrus śukrebhiḥ pīṣe hiranyaiḥ* 'with strong limbs, many-formed, awful, brown, he is painted with shining golden colours'). Did the people of the Veda—the Aryans among whom the hymns originated, attempt to translate into wood or stone the visions they had of Ushas and of Indra, of Rudra and of the Aśvins? What success did they attain, if that attempt was ever made? An image of Ushas—bright and handsome, like a maiden unveiled rising from her bath; or of a thunder-wielding Indra—the very language of the Vedas

recalls to us the deathless creations of the Hellenes—was it ever sought to be depicted in wood or clay, stone or metal, by Aryans of the Veda? Such images, if they were actually made, could then be regarded as the prototypes of the gold-leaf Earth-Goddess, or the Didarganj chowrie-bearer, or the Barhut and Sanchi Śrī, or of the Yakshis of the oldest art of India; and what could such prototypes be like, antedating the oldest extant specimens of Hindu art by eight or ten centuries? How far is the Śiva image on the Guḍimallam *līṅga*, our oldest Śiva figure, based on earlier prototypes,—and are these prototypes the figures of Rudra mentioned in the Veda, or something non-Aryan? We have nothing at all to tell us about the nature of the plastic arts of the Vedic period. Did that art reveal the mastery of human skill over the inert wood, the resisting stone, or the dull clay? Did it show a suppleness of the hand and the fingers that nobly served the imagination? Or did Vedic Art, for some art must have existed then, show only a struggle of the imagination with the soulless material, as in Primitive Art, such as we still find among some Negro peoples,—despite the magnificence of the word-pictures evoked? Was the Art of the Indian Aryans as crude as that of their Germanic kinsmen of Scandinavia, whose Edda is as beautiful poetry as the Rigveda, but whose wood-carving and rock-carving are quite primitive—especially the latter—possessing a certain vigour no doubt, but recalling nevertheless the efforts of the South Sea Islanders?

We have no reply to these questions. But we can attempt to find out the environment of an artistic expression in this oldest period of our history, and a knowledge of the *milieu* might be of some help in studying the Origins of Indian Art.

We read in our school histories that India was inhabited by dark-skinned Non-Aryans, who were barbarians without any culture, and that the fair-skinned, highly civilised Aryans came from Central Asia, made a matter-of-course conquest of the original people of the country, imposed their superior culture and their language on them, and laid the foundations of Hindu or Indian civilisation. In India, these Aryans were impressed by the panorama presented by Nature in field and wood and mountain and river, and in the rising and the setting of the Sun, in thunder and rain and sunshine; and in their newly-found ecstasy they composed wonderful hymns to these forces of Nature, which they deified. It is not necessary to repeat this sort of reconstruction of the Vedic *milieu*, which we all know. It is a simple story, and very ingenuous too.

It was a hypothesis good enough for the time when it was made, and that is some eighty years ago. But now other facts are coming up, and these facts now make this hypothesis hardly tenable. And these facts tell us a new tale, which is now being built up slowly—this tale about the beginnings of culture in India ; of the mingling of races with their diverse mentalities and contributions ; of the conditions in India when we are at the threshold of her history ; of the background for the beginnings of Indian Art ; and of the main currents that contributed to the birth of this Art itself.

The condition of the civilised world of Europe, Asia and Africa about B.C. 2000, a convenient date to begin our survey of Indo-European or Aryan history, was (as we can learn from contemporary documents) the following. In Greece and in the Islands of the Aegean were the Aegean people, with their centres at Mycenae and Tiryns, at Troy, and in Crete ; these were the pre-Indo-European precursors of the Greeks, with their flourishing civilisation, their commerce with Egypt, their ceramic and other arts, their bull-fights. In Egypt, the Egyptians were already a well-organised people with a civilisation several thousand years old. In Asia Minor, the Hittites were dwelling in the highlands of the interior, possessed of a high degree of culture and organisation—they were an impetuous mountain people, giving continual trouble to their neighbours. In Babylonia, the Semites from Arabia and the original Sumerians had long ago commingled their blood, their cultures, and their faiths, and in this way a people with a high civilisation with temples and palaces, organised religion and science, had come into being ; and this new people, or their culture, had extended into the neighbouring land of Assyria. East of Babylonia were the Elamites, in what is now Western Iran,—they were a people of unknown affinity who had attained to a high level of civilisation. Syria was in possession of Semites, with a culture akin to the Babylonian, but susceptible to Egyptian and other neighbouring influences. At that time, we do not know what the situation was in the eastern lands, in Persia, in India. We did not possess uptil very recently any contemporary remains. Our traditions, and the reconstruction of our prehistoric past with which we are familiar, would have it that the Aryans were living in India and in Iran,—and in India they were fighting the Non-Aryan and expanding their conquests into the interior of the country, and tilling the soil and composing their hymns. But we cannot be sure of all that for this period. We do not know. About this

date, B. C. 2000, we find that the Aryan people is first manifesting themselves in the arena of history in Northern Mesopotamia. Compared with the civilized peoples of pre-Aryan Greece and the Aegean islands, of Asia Minor, of Egypt, and of Assyria and Babylonia, the Aryans were rude and uncivilised. They seem to have come to Northern Mesopotamia from lands further to the North—beyond the Caucasus Mountains,—in Southern or Eastern Russia, perhaps, or in more central or western tracts of Europe. Some of their relations made similar descents into Greece about that time. The culture of these Indo-Europeans in their original homeland was in the bronze-weapon stage. But they had tamed the horse, which became in those days a swift and a terrible weapon in migrations and in warfare.

The Indo-Europeans (or Aryans, as they called themselves in Iran) were already by 2000 B.C. in the mountain tracts of Armenia, of Northern Mesopotamia and of North-Western Iran. And they soon came in touch with their civilised neighbours, in peace as well as in war. The next few centuries saw Aryan expansion in the south and in the south-east. A group of them, the Kassites, made themselves masters of Babylon, and they ruled there for six hundred years, and were evidently finally absorbed among the Babylonians. Another band with a horde of Semitic confederates seems to have penetrated into Egypt, where they were the Hyksos, ruling over Egypt for some four centuries and a half. Other bands or tribes showed their activity in the north. Some of them, the Mada or Manda, who came originally as horse-dealers into Assyria and Western Asia Minor, settled finally in North-Western Persia and became the ancestors of the Medes. The Parśu, or Parsawa (Persians), were another tribe settling in South-Western Persia. One band, the Kanisian tribe, settled in the Hittite Kingdom of Asia Minor, and became one of the ruling peoples there. Another, the Harri or the Aryans, established themselves in the northern part of the *doab* between the Euphrates and the Tigris. A further band of these Aryans were the Mitanni, the ruling class in a state to the north-west of Assyria, who had political and matrimonial relations with the ruling houses of Egypt, Babylon and the Hittite Kingdom, and who, as the Boghaz Kōi documents tell us, worshipped the Gods Mitra, Varuṇa, Indra and the Nāsatyas, whose cults were evidently carried into India by the kinsmen of the Mitannians—the Vedic Aryans. Excepting the Aryans who were settled in Persia, and those who ventured further east, these various tribes of Aryans, who

stayed on in Northern Mesopotamia and Eastern Asia Minor and fought and lived and carved out kingdoms for themselves there, were subsequently absorbed among the surrounding peoples.

Between 2000 B.C. and 1300 B.C., then, we have these oldest contemporary references to Aryan activities in the Asia Minor and Mesopotamia region. It seems that during these centuries the Aryans had developed their culture and their religion which we find in later and sharply differentiated forms in the Vedas and in the Avesta, in India and in Iran. Their language during this period was in the pre-Vedic and pre-Avestan stage—in the *Indo-Iranian stage* as it is called. The slight evidence of their language which we obtain from the cuneiform inscriptions from Assyrio-Babylonia and Asia Minor indicates that it was, at the beginning of the 2nd millennium B.C., still in this pre-Sanskrit stage. The Mitanni among whom we find evidence of the worship of the Vedic Gods Mitra, Varuṇa, Indra, and the Nāsatyas were just some of the Aryans who stayed on, while others pushed further to the east.

The religion and culture that we call Vedic might very well have developed, in its incipient stage of course, among these fighting and trekking Aryans while they were still outside India: the first phase of this culture and religion certainly goes back to the time when they had not yet entered India. The Aryans, it would seem, were in Iran for some time before they entered India; and in Iran, it is quite natural to think they came in conflict with the original people of the land before they could find the way to India open. When they came to the Panjab, they were not conscious of entering a new country: the Vedas do not at all give us any such impression. The situation as regards the people whom they met in Eastern Iran and in the Panjab would seem to have been similar. Those Aryans who remained in Iran, the Mada, the Parsawa and some others, developed their common culture and religion as well as speech along their own lines during the following centuries; and some of them later went up north into the plains of Central Asia, and developed the nomadic life, and became the Sakas or Scythians. The Aryans who came into India were a song-making people. We may be sure that they made songs even before they came into India. Some of their song or verse forms were already evolved outside India, *e.g.*, the *Gāyatrī* form, which was also inherited from their common ancestors by the Aryans of Persia.

In these Aryans we have thus one element in the Old Indian cultural texture. Linguistic Palaeontology by examining the linguistic records of the different Indo-European speaking peoples has sought to appraise the culture of the Primitive Indo-Europeans, of whom the Asiatic Aryans were only a branch. The findings of this science has been mainly on the negative side. What little positive testimony we have been enabled to obtain is not very flattering to the material culture of these Indo-Europeans. The Primitive Indo-Europeans of 3000—2000 B.C., in their yet undiscovered home, seem only to have emerged from the Neo-lithic to the Bronze Age. They were partly nomadic shepherds and partly agriculturists, and kept domestic animals, and had tamed the horse—and this was their greatest contribution to material civilisation ; otherwise in this direction they did not possess any remarkable characteristic of their own which could hold them up before the civilised peoples, *e.g.* of Assyria and Babylonia and Egypt. But as a living people, in their fresh and unsophisticated youth, they were willing to learn from the cultured nations they met, and after they came out from their isolation in the north, they everywhere imbibed foreign cultures, foreign ideas, foreign religions, foreign social systems, along with the masses of foreigners who affiliated themselves to them and acknowledged their suzerainty by adopting their language, and were thus absorbed by them. But the Aryans, inspite of this intermixture, retained a great many features of their own religion and ideals. They adopted whatever came in their way, but their robust *rudesse* and their own social organisation as well as their magnificent speech gave the tone to all that they assimilated ; and even when they themselves were absorbed by other peoples, if they came in appreciable numbers, their presence has left its mark indelibly.

What Art did the Indo-Europeans possess, when as Aryans they poured into Mesopotamia and Iran, and then came into India? What advance had they made, coming into contact with the civilised peoples of Asia Minor and of Assyria and Babylon, and Elam, and possibly of pre-Aryan Iran?

We have no records of the art of the Primitive Indo-Europeans. The few crafts they possessed were in a rudimentary stage, as would be natural to expect in a primitive people. There is no evidence to show from their language that they had any sculpture or painting. There is a common Indo-European root,* *pik*, *peik*, *poik* (=Skt. *piś*, *peś*), 'to paint,' which is found in Sanskrit, in Greek, in Latin, in Germanic : it may mean

as much applying woad on the person, as daubing a plank or adorning a picture. From the study of the words used in connexion with religion in the various Indo-European languages, Prof. A. Meillet has come to some conclusions about the character of Primitive Indo-European religion, one of which is that the Indo-European people did not know the use of idols, and that their deities were not personal or anthropomorphic to start with (Meillet, *Linguistique historique et Linguistique générale*, p. 332). The deified forces of Nature were as yet too much in their original natural form, as Sun, Moon, Wind, Thunder, Dawn, Rain, to be regarded as human or personal deities. How much of humanising was achieved is an unsolved problem. This is in strong contrast with the cult ideas of the civilised Non-Aryan peoples of the South—the Ægeans, the Asia Minor peoples, the Egyptians, the Northern Semites,—with their Snake-Goddesses and Mother-Goddesses, their Osirises and Isises, their Ishtars and their Baals and Marduks—each with his or her well-defined anthropomorphic character, and very human attributes and symbols. This presence of the personal idea of the Godhead, and a consequent attempt to visualise it in art, acts as a strong stimulus to the artistic impulses of a people ; and the Primitive Indo-European people seemed to lack this stimulus, from the nature of their religion. We have to be content with this negative statement of the conditions for art in the Primitive Indo-European period. The Aryans met the Hittites and the Assyrio-Babylonians, the Elamites and other peoples, and then they peoples, especially the highly artistic Assyrio-Babylonians, were the first masters of the Aryans in the domain of Art. A pastoral and agricultural people may do with vague nature Gods ; but when we have a fighting people, whose enemies invoked their Marduk or Shamash, their Ma or their Thunder-wielding God, to help them and fight for their, we can only expect them to develop personal Gods in their turn. That is what seems to have happened. Indra, leading the Aryan fighters to victory ; Varuṇa, watching their deeds and keeping a moral control ; Mitra, seeing that friendship and oaths are honoured ; the Nāsatyas, the divine healers wandering about on horseback, healing wounds and deformities ; Ushas, inspirer of new life after the night's refreshing sleep ; and even a supreme deity **Asura Mazdha*, later the *Ahura Mazda* of the Persian Aryans—the 'Potent Highly Intelligent One'—was evolved among some Aryans. And with these personal Gods, the example of the Assyrians and the rest could naturally act as stimulus to the artistic or icon-making tendency of

the Aryans ; more so when some of the deities of these peoples, and the characteristics of others, were unconsciously accepted by the Aryans in their own pantheon. The quickening of the Aryan artistic impulses was undoubtedly effected through the contact with the Asuras—the Assyrians. The art of the ancient Aryans of Persia some centuries later is mainly a copy of that of Assyria. The Indian Aryans also carried with them rudiments of what they had picked up from the hated Asuras whom they always had to fight while they were sojourning in the West,—and with the memories of these fights and the cruelties of the Asuras they also remembered the fact, in their distant homes in India, that the Asuras were superior to the Aryans in the art of building and in making beautiful things, as much as in warfare. Traditions of the sons of wise men among the Aryans going to learn the mysterious arts and crafts from the wise men among the hated Asuras have survived in Indian legends.

One important element in the composition of art in Ancient India is thus the kind of art the Aryans learned from the Assyrio-Babylonians and brought into India : and the Earth-Goddess images or designs, and the lotus rosette (so characteristic of Barhut and Sanchi) seem to be the result of this early contact between Ārya and Asura outside India.

In Eastern Iran, the Aryans seem to have met with a great people who probably extended from Northern and Western Persia to the Panjab and Sindh—the *Dāsa* or *Dasyu* people. In Iran, they came later on to be called *Daha* and *Dahyu*, and the land was so much the land of the *Dahyu* that in Avestan the word (*dahyu*) came to mean 'the country-side'. In Greek times the Aryans were spread almost all over Iran, and the *Daha* were confined to North-Eastern Iran—to the east of the Caspian. And we learn from the Rigveda that the toughest foes of the Aryans were the *Dāsa* or *Dasyu* people ;—foes whom they had to fight within India, certainly ; and probably also outside India ; since there is the great likelihood that many of the hymns compiled in the Rigveda were actually composed in Iran, where also the *Dāsa-Daha* and *Dasyu-Dahyu* tribes lived. These *Dāsa-Dasyus* apparently presented a teeming population ; the Rigveda is full of them. The Aryans fought them, and invoked their Gods against them, and killed and enslaved them—and did the last thing to such an extent that the word *Dāsa* came to mean 'slave' in the Aryan's language. And these original dwellers in the land, when they had to give way before the Aryan invaders in pitched battles, would retaliate by sudden raids against their Aryan foe-men, so that in

the Aryan's language the name *Dasyu* came to signify 'marauder'. The importance of the *Dāsa-Dasyu* people in Vedic life cannot be gainsaid. And in the development of ancient Indian culture, the *Dāsa-Dasyu* can reasonably be regarded as having contributed some elements. From the descriptions in the Rigveda, we can see that these *Dāsas* and *Dasyus* were not mere savages—they were a well-organised people with a high culture of their own. They seem to have in later times been confused with the Asuras, as both were equally foes of the Aryans, and consequently of their Gods. Now, who were these *Dāsas*, and what do we know of their culture?

We have seen that the oldest objects of material culture in India that we can associate with a people of Aryan language and culture are the Maurya artifacts, which take us only to a few centuries B.C. We know that in India apart from the Aryan speech and Aryan culture, there were other families of speech and culture—the Austric, the Dravidian, and the Tibeto-Chinese. The last of these we can dismiss from a study of the origins of Indian culture and art, as it came very late in the field, after the characteristically Hindu or Indian culture had evolved, and touched only the fringes of the Indian world. The connexion or contribution of Dravidian culture to Hindu religion and culture has been generally admitted. Dravidian speakers are believed to have been absorbed in the North Indian masses. The Austric tribes at one time were spread all over Northern India, and they too have contributed very largely in the formation of the Indian people in Northern as well as Southern India. Their culture probably found an expression in agriculture in the river-valleys, and in maritime enterprise—it was rather a primitive, village type of culture, not a centralised or city culture, as it seems to have been in the case of the Dravidians. Remains of a high type of pre-historic culture have been found in Southern India, at places like Adittanallur, with bronze vessels, images, gold and bronze ornaments and pottery, burial chests of terra-cotta and other objects, in the midst of burial mounds; and these have been ascribed to the ancestors of the modern Dravidians.

Now we do not know to what linguistic and ethnic group the *Dāsa-Dasyu* people—as well as other non-Aryan peoples like the *Paṇis*, the *Asuras* of India, and the *Niṣādas*, mentioned in the oldest texts, belonged—Austric or Dravidian. The presence of the Dravidian Brahuis in Baluchistan would point at the occupation by Dravidian speakers of tracts

in N. W. India. The affinities of the Austric people are well known: they belong to the East, and they were spread all over Burma, and part of Indo-China, and Malaya and the Islands of Indonesia, Melanesia, and Polynesia. The affinities of the Dravidians we do not know for certain, but it seems to have been in the North-West, beyond the Baluch frontier—with peoples of the Mediterranean area, as it has been suggested by some. We would be tempted to connect them with the *Dāsa-Dasyu* people, and the *Panis*, who were spread at one times from the Panjab to Western Iran. But we cannot be definite—the question still remains open—the connexion between the *Dāsa-Dasyu* and the Austrians or Dravidians continues to baffle us, for want of facts.

Recent discoveries at Harappa and Mohen-jo-Daro have definitely turned the orientation of our researches into the origins of Hindu culture. They show a civilization, with a complicated town life, going back to 3000 B.C. and more, long before the advent of the Aryans: and there we have a well-developed art, in stucco images, in pottery, in clay votive figures, in steatite seals with figures of animals and undecipherable inscriptions, in copper images, in faience and shell bracelets and in some other interesting objects. Similar art objects, pottery mainly, have been found at Nal in Baluchistan and at Anau to the North-East of Persia, and also in Elam in Western Iran; and the connexion of this culture with that of ancient Sumer, too, is clear. It was thus a culture which was spread from Western India to Western Persia. Now, the *Dāsa-Dasyu* would seem to be the people who were spread both in Iran and India in pre-Aryan and Early Aryan times. This culture, especially in the Indus Valley, we can tentatively associate with the people called *Dāsa* in the Vedas—without suggesting what these *Dāsas* were in *language*, whether Austric or Dravidian.

Mr. R. P. Chanda in his most suggestive monograph on the *Survival of the Prehistoric Culture of the Indus Valley* (No. 41 of the Memoirs of the Archaeological Survey of India, 1929) has discussed the question of the pre-Aryan culture of India and its contributions in the formation of Hindu religion and Hindu civilization. He thinks that the Brahmans and the Kshatriyas (or Rājanyas) represent two entirely different groups of people with conflicting cultures and mentalities—the Brahmans belonging to the Aryans and the Kshatriyas to the Non-Aryans. The Kshatriyas were the native Non-Aryan ruling groups of India, and the Aryan Brahmans came over to India and were received favourably by the Kshatriyas. (In this

view he would seem in a way to support an idea of Mr. P. T. Srinivasa Aiyangar, published as early as 1909 in his *Life in Ancient India in the Age of the Mantras*, that the Aryan language came into India as a 'culture drift', in the wake of the Brahmanical fire cult, without any appreciable number of Aryans coming into India). The rites of human sacrifice and widow-burning were Rājanya or Kshatriya (non-Aryan) rites, abhorred by the Aryan Brahmins; and Yoga practice, with which the Yatis and the Vrātyas were associated (as distinguished from the fire-worshipping Brahmins), was in its origin also non-Aryan. Two most remarkable stucco statuettes discovered at Mohen-jo-Daro—bust statuettes of bearded men with half-closed eyes—Mr. Chanda regards as busts of Yogis of the pre-Aryan period. Elsewhere, in his *Beginnings of Art in Eastern India with special reference to the Sculptures in the Indian Museum, Calcutta* (Memoir No. 30 of the Archaeological Survey of India, 1927), Mr. Chanda suggests that tree and *caitya* worship formed the characteristic religion of pre-Aryan India in the East. This would accord well with the view, which receives the support of Linguistics, that the ritual of the *pūjā*, together with the name or term *pūjā*, as opposed to the *homa* or fire-cult or fire-ritual of the Aryan, is non-Aryan—in fact, Dravidian. The thesis of Mr. Chanda is further developed by Coomaraswamy, who has shown how tree and *caitya* worship really meant the worship of tree-spirits or godlings known as Yakshas, and these Yakshas were the divinities of the non-Aryan peoples of India, and the ritual observed in worshipping them was opposed to the Vedic ritual: and the idea of *Bhakti* is connected with Yaksha-worship. The worship of *Śiva* and *Śakti*, of the *Liṅga* and *Yoni*, is believed (from actual objects said to represent these symbols) to have also obtained among the Mohen-jo-Daro and Harappa people.

All these above-mentioned cults and customs which we have to associate with the non-Aryan peoples of India—the *Dāsa-Dasyu*, or Dravidian and Austric, Mohen-jo-Daro and Harappa peoples—were more conducive to quicken artistic treatment than the original animistic or borrowed heroic cults of the Aryans. In fact, long after Mohen-jo-Daro and Harappa in 3000 B.C., we find art making a sudden reappearance in India,—to glorify the Buddha, no doubt, but it is intimately connected with Yaksha worship in trees and *caityas* as its most potent incentive or inspiration; and later on, this art becomes connected with the worship of the great Hindu Gods, who are hardly described in their later character in the Vedic literature, and who are often Gods and Yogis combined in one.

The anthropomorphic or monstrous Yakshas and Vṛkshakās, and later on the great gods Śiva and Umā, Lakshmī and Viṣṇu, and Gaṇapati and the rest, as well as the spirit of Yoga which suffuses them, thus appear to be the most important and most profound survivals of the non-Aryan culture of the period when the Vedic Aryans entered India.

We have seen that what the Aryans themselves brought was an uncertain quantity, and judging from their past history as Indo-European barbarians, this uncertain quantity was very meagre. Probably all their achievement was in some crude copies or adaptations of Assyrio-Babylonian deities, in wood or clay, or rarely in metal,—for stone they do not seem to have essayed at all, and they built in wood mostly. The gold foil images of the Earth-Goddess, so-called, if it is really the handiwork of Aryan craftsman, is inspired by the Assyrio-Babylonian images of the Mother Goddess. Some floral decoration like the rose or lotus pattern which we find in the Barhut and Sanchi railings, and possibly attempts to depict some animals like the lion and the horse (such as we find, to perfection, with fresh impetus from Persia, later on in the time of Asoka)—these might have been brought in by the Aryans in the middle of the 2nd millennium B.C.

Compared with them, the Non-Aryans of India had a great art. Before those Non-Aryans, dwelling in houses of brick and in flourishing cities, the wandering or hut-dwelling Aryan invaders, with no art worth mentioning, were barbarians, albeit splendid and powerfully organised barbarians. It might be that art in Northern India suffered a check at first when the Aryan and the Non-Aryan came in hostile contact, and the Non-Aryan had to acknowledge the supremacy of the Aryan. But their art could never die, just as their religion and ritual and their gods seemingly yielded before the gods and the fire-ritual of the Aryans but did not in reality pass away. Both of these refused to be submerged for ever, and came up once more, and became the national religion and art of India during the closing centuries of the first millennium B.C.

In the meanwhile, the Aryans who stayed on in Iran had prospered. They had learnt a great deal from their Assyrio-Babylonian and Elamitic neighbours, and possibly also from the other Non-Aryans comparable to the *Dāsas* of India. They had developed, mainly under Assyrio-Babylonian inspiration, with some influences from Asia Minor and from Greece, a great art of their own, which achieved its highest success during the Achæmenian emperors. Coming in contact with the most gifted peoples of Western

Asia, the culture of the Persians became more urban and more advanced—at least on the material side—than that of the Indians. When the Persians conquered the North-Western parts of India, c. 500 B.C., the country became exposed to the influences of the art of Persia, *i.e.* to the ancient art of Assyrio-Babylonia in a new form. The use of stone seems to have been adopted in India through Persian influence. Persian architecture, too, exerted a tremendous influence on that of India, so much so that pillared halls with animal capitals in the Persian style came to be naturalised in India. Columned halls, and proclamation or commemoration pillars with figures of lions or bulls or other animals on the capital, became a characteristic expression of the power of the great Maurya emperors, and Persia supplied the models. But in plastic treatment of themes from Indian life, legend and ritual, the Persian style could not be or would not be imitated; here the Indian artists evolved a style of their own, which we find in Maurya and Sūṅga art, at Bodh Gaya and Sanchi and Barhut in its earliest extant phase, already characterised by a remarkable suppleness and grace, combined with a rare sincerity and strength, especially in some of the animal studies and in decoration; and by a noteworthy intensity of expression in some of its admirably rendered human figures.

The Greek came, and his influence has been more profound in the national Indian schools than in the hybrid or Eurasian Gandhara School. The latter was like the mediæval or modern Indian writer's Persian or English composition, while the assimilated Greek influence in the native Indian schools can be compared to the European or Persian influence in the best productions in the Indian languages. A number of *motifs* were obtained from the Greeks, and were Indianised: and the effect of Greek art in this way seems to have made itself felt in post-Christian times. Witness, for instance, the coinage of the Guptas.

All these diverse elements were indissolubly blended together during the first few centuries after Christ, and beginning from Bodh Gaya and Barhut and Sanchi and from Mathura and Amaravati, we have the final shape given under the Imperial Guptas, when Indian Art as a National Art became definitely established, to soar into its highest flights at Mahabalipuram, Ellora and Elephanta in sculpture, and at Ajanta and Bagh in painting; to develop into a number of provincial schools in the course of the mid-mediæval period, within India and outside India, in Indo-China and Indonesia; and to inspire the Buddhistic Art of Serindia and of China and Japan. And in this way, Indian Art, which existed at the time of the

advent of the Aryans in its primitive form among the non-Aryan peoples of the country, as at Mohen-jo-Daro and Harappa, possibly received one or two elements from the Aryans bringing in certain things picked up from the West, attained its first completed state in the Maurya period with the abrupt use of stone for both building and sculpture in place of wood and brick; and with the example and influence of Persia, it entered into the domain of great Art; it was reinforced later by forms levied from Greek Art; and, above all, was suffused by the creative genius of a composite Indian people nurtured in the mystic and contemplative philosophy that was older than the advent of the Aryans and was evoked by thinkers for over three millenniums; and finally became in the centuries before and after the Guptas, one of the most precious and most potent heritages of man in the history of human artistic endeavour.

If we were to trace the various strata of Indian Art, we could pose the following :

(1) The Pre-Aryan Art of India, connected with Pre-Aryan religion; earliest relics found at Mohen-jo-Daro and Harappa: suppressed or submerged during the centuries of Aryan supremacy in religion and culture, or perhaps existing in a flourishing state with the old religion side by side with Aryan religion and culture, and coming to its own probably in the middle (or first half) of the first millennium B.C. with the re-establishment of non-Aryan cults and ritual and religious and philosophical notions in later Hinduism (Yaksha cults, Tree-deities, *Caityas*, Śiva and other Hindu Gods, Yoga practices, *pūjā* ritual: seals with animal figures, terra-cotta figures, copper figures, stucco portrait statues. This Art at its base seems to be connected with Sumerian Art.

We do not know what art the Austric people possessed: but it is quite likely that some elements of architecture and decorative art in India, South-Eastern Asia and Indonesia originated with the Austriacs.

(2) Some rudimentary art, mostly borrowed from Assyria and Babylonia, as brought in by the Aryans: probably images in wood and clay and metal, and a little wood-carving, with some Assyrian motifs. (This is rather problematical).

(3) The Art of Aryan Persia—itself an eclectic formation, with elements from Assyrio-Babylonian Art, and Egyptian, Asia Minor and Ionian Greek Art. This exerted a profound influence on a blend of (1) and (2) which was probably taking place during the middle of the first millennium B.C., and the result was—

(4) The first crystallised expression of an Ancient Indian National Art, in which the mixed Aryan and Non-Aryan people shared, in Maurya and Suṅga times. Beginnings of Indian iconography.

(5) Advent of Greek influence: (i) Gandhāra—remaining outside the Indian pale, a thing apart—unassimilated with the Indian tradition; (ii) absorbed Greek influence, leading to the strengthening of (4), which became more refined and more urban in

(6) Mathura (Kushāṇa) and Amaravati (Andhra) Art of the early centuries of the Christian era.

(7) Development of (6) through free working of the native Indian spirit, and permeation of Indian philosophical and religious conceptions, into Classical Gupta Art, on which the subsequent art history of Hindu India was broad-based.

(8) Development of Gupta Art into mid-mediaeval and late mediaeval local schools: Pallava (with elements from the earlier Andhra Art of the South), Rāshṭrakūṭa, Pāla, Orissan, Western and Central Indian, etc., etc.

(9): (7) and varieties of (8) pass into Indo-China and Java, where modified by the local native character and contribution, this is transformed to Hindu Colonial Art of South-Eastern Asia: to wit:—

(i) Mon and Burmese; (ii) Khmer; (iii) Siamese, based on Khmer, but with modifications and refinement by contact with the Siamese race; (iv) Cham, with important modification; (v) Javanese: (a) Early or Hindu-Javanese, (b) Middle Javanese, with an increase of the Indonesian character, and (c) Late Javanese, with still greater Indonesian influence; (v) Balinese Early, Middle and Late, agreeing with Javanese.

(10) The Buddhist Art of Serindia, China, Korea and Japan in which (5 [i]) and (6) meet with fresh influences from Persia (Sasanian Art), and later on is further modified by (7) and varieties of (8). There is also profound modification by the native art and spirit of China.

VISVA-BHARATI BULLETIN.

I. DEMONSTRATION OF JIU-JITSU IN CALCUTTA.

Mr. Takagaki came to Santiniketan from Japan in November, 1929, at the request of Rabindranath Tagore, to impart instruction to the Santiniketan boys and girls, and anybody else who cared to take advantage of it, in the art of Jiu-Jitsu, the Japanese system of physical culture. Under the expert guidance of Mr. Takagaki, his pupils at Santiniketan, both boys and girls, have attained a high degree of proficiency in Judo and the demonstration they gave in December, 1930, at the Exhibition held in connexion with the All Asia Teachers' Congress at Benares, greatly impressed everybody who saw it. Another demonstration was given on the 16th of March, 1931, at the New Empire Theatre, Calcutta, by Mr. Takagaki and his pupils. There was a crowded house and a large part of the audience consisted of school and college students. The Poet was present on the occasion, and before the performance began, spoke at some length on the need of making physical culture an integral part of our educational system. Mr. Takagaki, who was introduced by the Japanese Consul in Calcutta, also briefly explained to the audience the main principles of Judo and its value both as an art of offence and defence and a system of physical culture generally*. The performance began with a choral song specially composed by the Poet for the purpose.

The programme of the actual demonstration consisted of the following features: (1) Attack and defence drill by Santiniketan boys and girls. (2) Art of overcoming a stronger opponent (demonstrations drill) by Santiniketan boys and girls. (3) Throwing exercises (kata) demonstrated by Mr. Takagaki. (4) Counter throwing exercises (kata) by Mr. Takagaki. (5) Catching, choking and breaking tactics by Mr. Takagaki. (6) Attack and defence demonstrations (kata) by Mr. Takagaki. (7) The "drill of five" (Itsutsumo kata) by Santiniketan girls. (8) Methods of receiving attack demonstrated by Mr. Takagaki. (9) Open contest (Randori) by Judo experts and Santiniketan boys.

Every part of the programme was carried out most skillfully and thoroughly enjoyed by the audience, and the performance created a strong

*A fuller exposition of Judo is given in the next article.

impression regarding the possibilities of Judo as a form of physical culture and as a practical art of self-defence. The "drill of five" and certain other portions of the programme were greatly appreciated also on account of their exquisite æsthetic value.

II. JUDO.

(THE JAPANESE NATIONAL SYSTEM OF PHYSICAL CULTURE).

I.

In our feudal times, Judo, known then more commonly as Jiu-jitsu, was practised by our Samurai, together with other kinds of martial exercises, such as fencing, archery, the use of spears, etc. Judo was the art of fighting generally without weapons, although sometimes different kinds of weapons were made use of. The kinds of attack were principally throwing, hitting, kicking, choking, holding the opponent down, and bending or twisting the opponent's arms or legs in such a way as to cause pain or fracture. There were multitudinous ways of defence against such attacks.

THE PRINCIPLE OF NON-RESISTANCE.

One main feature of the art is the application of the principle of non-resistance and the taking advantage of the opponent's loss of equilibrium; hence the name Jiu-jitsu (literally the soft and gentle art). Now let me explain this principle by a few examples.

Suppose it is possible to estimate the strength of my assistant in units of 1. Let us say that his strength is represented by 10 units, whereas my strength is less than his, and is represented by 7 units. Then if he pushes me with all his force, I shall certainly be pushed back, or thrown down, even if I use all my strength against him. This would happen because I used all my strength against him, opposing strength against strength. But if, instead of opposing him, I were to withdraw my body, just as much as he pushed, remembering at the same time to keep my balance, then he would naturally lean forward and thus lose his balance. In this new position he may have become so weak (not in actual physical strength but because of his awkward position) as to have his strength represented for

the moment by, say, only 3 units, instead of his normal 10 units. But meanwhile, I by keeping my balance, retain my full strength, as originally represented by 7 units. Here then, I am momentarily in an advantageous position and I can defeat my opponent by using only half of my strength, that is half of my 7 units or $3\frac{1}{2}$ against his 3. This leaves one half unit of strength still available for any emergency. Had I possessed greater strength than my opponent, I could of course have pushed him back. But even in this case, it would have been better if I had first placed him in an awkward position, for by doing so I should have greatly economised my energy.

This is a simple illustration of how an opponent may be defeated by his being left unresisted. Other instances may be given.

Suppose my opponent tries to twist my body in a particular way (demonstration) intending to throw me down on the ground. If I were to resist him, I should surely be thrown down, because my strength to resist him would not be sufficient to overcome him. But, if on the other hand, I were to leave him unresisted and while so doing, I were to pull my opponent in the direction in which he was pulling me, and if I were to fall down on the ground voluntarily, I could throw my opponent very easily.

But there are circumstances in which this principle does not apply. Suppose, for example, my opponent had taken hold of my right wrist. If I do not resist him there would be no means of releasing it from his hold. The best way to release would, however, be to move my arm in such a way that my whole strength is used to counteract my opponent's hand grip. Thus in order to release my wrist I am obliged to use my strength against his, contrary to the principle of non-resistance.

Again my opponent grips me from behind. In this case, I cannot release myself by non-resistance. I must either throw my opponent, using the strength of my whole body to counteract his grip (demonstration), or slide down obliquely and release myself.

This will serve to show you that the principle of non-resistance is not sufficient in all cases.

MAXIMUM EFFICIENT USE OF MIND AND BODY.

Then, is there any principle which never fails of application? Yes, there is one such principle, and that is called the principle of the Maximum

Efficient Use of Mind and Body, and the idea of non-resistance is only one particular instance of the application of this fundamental principle.

A little consideration will show that we often make an unnecessary expenditure of energy in ordinary bodily contests and also in our daily lives. I shall show you by some examples how a small exertion of energy is often sufficient to perform some of the most marvellous feats in physical contests.

Here stands a man. He must either be standing still or moving his leg or legs. Whenever he moves, he is giving me an opportunity of throwing him down by a very slight exertion on my part. Suppose he steps forward on his right leg, in this case I shall not be able to throw him even if I push that leg from behind, so long as it is still off the ground and his body is being supported on his left leg. But if I push it (from the back near the tendon of Achilles) just as his right foot is touching the ground and at a moment when the weight of his body is in progress of being transferred to this leg, then a slight tap is enough to throw him down. And in case he steps backward, a slight kick applied to his front leg at the proper moment would also enable me to throw him very easily. Next, suppose he is standing still and neither of his legs is moving. In that case a man may be compared to a log of wood standing on end. He may be very easily pushed or pulled down unless he resists me with his bodily strength. If he resists me he can be thrown even more easily, simply by pulling or pushing him in the direction in which he himself is exerting his strength. This shows how strength properly applied can control the opponent's strength even when several times greater.

There are many opportunities of putting an opponent out of balance in the course of a contest, one such opportunity occurs when an opponent tries to hit me. Suppose he shoots out his right arm attempting to strike me in the face ; I avoid the blow by simply side-stepping, and then take hold of his sleeve or his arm near the elbow joint with my left hand, pull it forward and just at the moment he is a little out of balance, place my right arm in front of his neck and push him from the back, placing my left hand near the base of his spinal column, so that he will get entirely out of balance. I can then easily choke him with my left hand.

All these are illustrations of the Principle of the Maximum Efficient Use of Mind and Body, on which the whole of the Art and Science of Judo is based.

RANDORI AND KATA.

Jiudo is taught under two methods. One is called Randori, and the other is called Kata. Randori or free exercise, is practised under conditions of actual contest. It includes throwing, choking, holding the opponent down, and bending or twisting the opponent's arms or legs. The two combatants may use whatever tricks they like, provided they do not hurt each other, and obey the general rules of Jiudo concerning etiquette.

Kata, which literally means "form," is a formal system of pre-arranged exercises, including (besides the things mentioned above) hitting, kicking and the use of weapons, practised according to rules under which each combatant knows beforehand exactly what his opponent is going to do. The use of weapons, hitting and kicking are allowed only in Kata and not in Randori, because if these practices were resorted to in Randori, cases of fatal injury could easily occur.

One great advantage of Jiudo as a system of physical culture consists in the large number of movements it contains for physical development. Another advantage is that every movement has some definite object and must be used intelligently, while in ordinary gymnastics, movements are often liable to become semi-automatic and monotonous.

Randori may be practised in various ways. If the object is simply the training in methods of attack and defence then the learners' attention should be specially directed to the most efficient ways of throwing, striking, bending or twisting, without special reference to developing the body or to mental or moral culture.

Although the exercises in Jiudo, both in Kata and in Randori, are generally conducted between two persons, and in a room specially prepared for this purpose, yet this is not always necessary. Jiudo can be practised by a large number of persons or by a single individual, in the play-ground or in the ordinary sitting room.

JIUDO FOR MENTAL TRAINING.

But the object of a systematic physical training in Jiudo is not only to develop the body, but to enable a man or a woman to have a perfect control over mind and body, and to make him or her fit to meet any emergency.

I will next explain to you how one can be mentally trained in Jiudo. This can be done by Kata as well as by Randori, but more successfully by the latter. In the contest between two persons, both must have all the resources at their command and at the same time obey the prescribed rules of Jiudo. Such an attitude of mind and its exercise in devising means of attack and defence tend to make the learner earnest and sincere, cautious and deliberative, in all his dealings. At the same time one is trained for quick and prompt action, because in Randori unless one decides quickly and acts promptly he will always lose his opportunity either in attacking or in defence.

Again, in Randori contests, none of the contestant know what his opponent is going to do, so each must be prepared to meet any sudden attack by the other. This preparedness for emergencies develops a great equanimity and composure of mind.

Powers of observation and concentration are systematically developed during training. Imagination is required in devising means of attack and defence, as well as sound reasoning and judgment.

In Randori, we teach the learner always to act on the fundamental principle of Jiudo, no matter how physically inferior his opponent may seem to him, and even if he can by sheer strength easily overcome the other, because if he acts against this principle, the opponent will never be convinced of his defeat whatever brutal strength he may use over him.

It is hardly necessary to remind you that the best way of convincing your opponent in an argument is not to push this or that advantage over him, be it from superior knowledge, superior wealth or superior power, but to persuade him in accordance with the inviolable rules of logic. Persuasion is always better than coercion, this is what we learn from Randori. Again we teach the learner, that when he uses any movement to overcome his opponent he should employ only just as much of his force as is absolutely necessary for his purpose. They are warned never to employ more force than is required by the situation. There are not a few cases in which people fail in what they undertake, simply because they go too far, not knowing where to stop.

THE MORAL SIGNIFICANCE OF JIUDO.

Besides the cultural discipline acquired by the pupils through the observance of the regular rules of etiquette, and the cultivation of courage,

perseverance, kindness, respect for others, impartiality and fair play so much emphasized in Western athletics, the training in Jiudo has a special moral significance in Japan. I have already mentioned that Jiudo, together with other martial exercises, was practised by our old Samurai who had a high code of honour, the spirit of which has been handed down to us through the teaching of this art.

In this connexion I may explain how the principle of the maximum efficient use of mind and body is helpful in promoting moral conduct. There is often a tendency for human beings to get excited and angry. Jiudo teaches us that to be excited is an unnecessary expenditure of energy, giving benefit to nobody but often doing harm to ourselves and others, and this enables us to retain our composure.

Again we sometimes feel despondent from disappointment. We are gloomy and have no initiative for work. Jiudo shows us that there is but one road to follow—to adopt what appears to be the best course for the time being. Training in Jiudo enables us to look upon the future with hope even when we are at the bottom of the trough of disappointment.

This same reasoning applies to persons who are discontented. Discontented persons are often in a sulky state of mind and blame other people without properly attending to their own business. The teaching of Jiudo will make such persons understand that such conduct is against the principle of the maximum efficient use of mind and body. Finally they may come to realize by the faithful pursuance of the principle that it would be better to work cheerfully, for that is the best way.*

III. Spring Festival in Calcutta.

It is almost exactly ten years now that Rabindranath Tagore started a new movement in art by the production of "Varsha-mangal" (Rain Festival) in Calcutta in August, 1921. An altogether new version of the Rain Festival was given in July, 1922, the "Sarodotsav" (Festival of Autumn) in September, 1922, the "Vasanta Utsav" (Festival of Spring in February, 1923). These compositions were entirely different from the ordinary 'jalsa' (musical concerts), and they could not be called dramatic plays in the accepted sense although the Poet had introduced a few

[*The above article is a translation from a lecture on the Japanese art of self-defence, Jiudo, which was delivered before the Pan-Pacific Club of Tokyo. It was first published in the *Japan Times*, and is reproduced here by the courtesy of the publisher of the above journal.]

characters here and there, and in each case there was a gradual unfolding of a central theme. Songs and dances with colour harmonies in dress and decorations formed the chief ingredients which found their unity in the development of an inner idea. They constituted in fact a new form of artistic creation. The introduction of songs, dances, and decorations of the new type in the production of the dramatic pieces like the "Visarjan" in 1924, the "Natir Puja" in 1927, and the "Tapati" in 1929, marked further stages of the same movement. The "Sesh-varshan" (the Festival of the Passing Rains) was given in 1925, and "Ritu-ranga" (the Dance of the Seasons) in 1927.

✓ This year "Nabin", a new composition with the coming and passing of Spring as its theme, was presented in Calcutta on the 17th, 18th, 19th and 21st of March, 1931, by Santiniketan boys and girls led by the Poet himself. The following account is taken from reports in the Calcutta press.

The Poet, in this musical play, opens before us the panorama of nature, heralding the pageant of Spring with its riotous glory of flowers, its exuberance of beauty in form and colour, its reckless abundance of new life. The song of invocation is a chant to this spirit of new-born joy and it introduces the first part of the play which through a magic of tunes, dances, and a sort of Greek chorus, uttered in prose by the Poet himself, brings the message of the positive manifestation of life which surrenders its wealth of youth on the altar of self-expression.

Thus it is that the day of life begins, the freshness and the intoxication of living, the joy of emergence borne in by the spring-tide of primal youth. The cycle of life however completes itself in a deeper harmony of acceptance and self-surrender, and the second part of "Nabin" reveals that other aspect of life which carries within itself the burden of 'eternal passion, eternal pain', which in the sunset glow of ripe fulfilment attains the supreme splendour of bare amplitude, rich in its dedication of the day's garnerings to the silent peace of the starry night waiting to restore the new-born day once more to the universe. This cyclic aspect of our existence, where there is no abrupt termination of our youthful activities but their gracious fulfilment in an inner realization of unity with the all through the perfection of self-surrender, is made luminously vivid in this new composition.

The songs are instinct with the pathos of parting and death, but they sing the joy of triumphant victory over death and decay through the vision of our eternal spiritual reality which far transcends the bounds

of time and place and lives serene in the peace of an eternal presence, of a harmony where life and death join together in the unending dance of Being.

The singing at the Calcutta performance, was mostly in chorus, but there were about half a dozen exquisite solo-songs. Most of the songs were accompanied by dancing by Santiniketan boy and girls. The dance-poses were based on old Indian traditions with startling innovations here and there. One thing which greatly contributed to the picturesqueness of the dances was the wonderful effect produced by the dresses worn by the dancers which were chosen with an unfailing sense of colour.

But perhaps the most striking feature of the whole performance was the contribution of the Poet himself. His part consisted in speaking a few words in prose, as a sort of a prologue, to every song. But he had a surprise for the audience. From time to time he would break off in the midst of his words and sing snatches of songs, some his own, some those of old composers, in his wonderfully rich and mellow voice, casting a spell on the whole audience.

The entire proceeds of the performances will be credited to the funds of the Visva-bharati.

IV. The Poet's Seventieth Birthday Anniversary.

✓ Rabindranath Tagore completed his seventieth year on the 8th of May last (25th Vaisakh, 1338, B.E.). There had been a talk of taking opportunity of this event for a public expression of the love and esteem in which the Poet is held by his countrymen by a befitting celebration. But as it was found inconvenient owing to various reasons to hold the celebration on the date of the Poet's birth-day, it was decided to postpone it to some later date convenient to the Poet—a decision which was endorsed by a large body of the citizen of Calcutta at a public meeting held on the 16th May last. Celebrations on a small scale were however held in many places in Bengal including Santiniketan where the Poet's presence lent to a quiet ceremony a picturesqueness and an emotional significance, which celebrations elsewhere necessarily lacked.

The Poet delivered the following message on this occasion, through the Associated Press.

Birth-day Message from the Poet.

✓ "The modern age, with its interlinked social and economic basis of civilisation, has brought about new values of unity in the relationship of the human races. Those races which persist in cultivating primitive habits of tribal isolation and hostile individualism must suffer and cause suffering by shunting the fundamental truth of our present civilization. Humanity must adjust itself to the spirit of the age and develop a harmonious co-operation of efforts in order that our present sufferings, born of unnatural competition and exploitation, may be alleviated."

"The immediate results of the proximity of races, made possible by the modern age, lie in increased chances for the stronger races to exploit the weaker ones by organized machinery of power and scientific utilitarianism. The weaker races, who have become a menace to the safety of the whole human civilization by attracting the greed of the powerful, have consequently to cultivate as a measure of self-defence an unwholesome attitude of national self-assertion which, in its turn, intensifies the cultural misunderstanding of the peoples of different countries."

"All these phases of maladjustment and mutual suspicion are, however, transitory, and signs are evident everywhere that a new order of co-operation will be established in the world. India must not fail to recognize this in her present effort to re-shape her destiny, and her freedom must vitally connect itself with the freedom of all humanity which comprehends the welfare of the different racial and national units that form it and give them their fulness of truth."

The following account of the celebrations at different places is taken from newspaper reports.

Santiniketan.

The seventieth birth-day of Rabindranath Tagore was celebrated by the inmates of Santiniketan and a large number of his friends belonging to the East and the West. Amidst picturesque surroundings and under the cool shade of a mango grove, Vedic prayers were chanted and songs were sung in chorus by the boys and girls of the institution. The Poet was offered 'chandan' and 'kumkum' and a Chinese artist presented him with a picture by himself. Messages wishing long life were received from friends all over the world.

The Poet in a moving speech thanked the audience for their touching demonstration of affection, and explained the central ideal of his life,

which, he said, was that of a poet who tries to reveal through self-expression the eternally youthful play of the Creator as manifested in the beauty and harmony of Nature.

The Poet then read out a few of the poems recently composed by him which gave a glimpse into his present outlook on life.

Calcutta.

A public meeting was held in Calcutta on the 16th of May, 1931, to consider what steps should be taken to celebrate the completion by the Poet of his seventieth year in a befitting manner.

The following report of the meeting is taken from the *Calcutta Municipal Gazette* of the 23rd May, 1931.

Very rarely it falls to the lot of a man to have the extreme good fortune to be the member of a vast audience as the one witnessed last Saturday (16th May, 1931). It was a cosmopolitan gathering consisting of representative people of India and outside. Men from every walk of life came to offer their greetings and respectful homage to the world-poet and world-teacher, who has made the name of India respected in every corner of the civilized world. Echoes of the voice of Will Durant who wrote to Rabindranath—"You are the reason why India should be free"—seemed to reverberate through the Hall filled with the vast representative assembly of Indians and Europeans, Hindus and Mahommedans, Sikhs, Parsis, Jews and Christians.

Every available bit of space in the spacious Hall of the Institute was fully occupied and late-comers had to go away disappointed. Men like Sir C. V. Raman, Mr. Bipin Chandra Pal, Sir Deva Prasad Sarvadhikary, Sir J. C. Coyajee and Mr. Arthur Moore squatted on the *dais* like humble students learning at the feet of and paying homage to a great teacher and leader of thought in one that they assembled to honour.

Among those present at the meeting were Mrs. Kamini Ray, Sir C. V. Raman, Mr. Bipin Chandra Pal, Mr. Sarat Chandra Chattopadhyaya, Mr. P. Chaudhuri, the Maharaja of Cossimbazar, Sir J. C. Coyajee and Lady Coyajee, Sir Deva Prasad Sarvadhikary, Mr. A. P. Sen, Mr. Percy Brown, Mr. Arthur Moore, Col. Gidney, Mr. P. C. Mahalanobis, Mr. A. F. M. Abdul Ali, Dr. Kalidas Nag, Mr. O. C. Gangoly, Dr. Radha Kumud Mookerjee, Dr. Radha Kamal Mookerjee, Rev. W. S. Urquhart, Rai Jaladhar Sen Bahadur, Sir David Ezra, Dr. D. N. Maitra, Mr. Jatindra Nath Basu, the Hon. Mr. B. K. Basu, Moulvi Mujibar Rahaman, Maulana

Akram Khan, Mr. Krishna Kumar Mitra, Mr. Atul Gupta, Mr. C. C. Biswas, Mr. Santosh Kumar Basu, Rai Bahadur Nagendra Nath Banerjee, Dr. Suniti Kumar Chatterjee, Mr. Ramananda Chatterjee, Mr. Padam Raj Jain, Mr. K. P. Chattopadhyaya, Mr. Surendra Nath Mallick, Dr. Naresh Chandra Sen-Gupta, Mr. Sailapati Chatterjee, Mr. Anandji Haridas, Maharani Sucharu Devi of Mayurbhanj, Principal J. R. Banerjee, Sreemati Sita Devi, Sreemati Santa Devi, Mrs. N. C. Sen, Mrs. P. Chaudhuri, Sreemati Mohini Debi, Rai P. N. Mookherjee Bahadur, Mr. Sisir Gupta, Mr. Girija Mohan Sanyal, Dr. H. W. B. Moreno, Prof. Charu Bhattacharjee, Mr. J. M. Sen, Mr. Anu Ghosh, Rai Abinash Chandra Mazumdar Bahadur, Rai Ramdeo Chokhany Bahadur, Mr. G. T. Garratt (author of *An Indian Commentary*), Mr. P. N. Tagore, Mr. Amal Home and others.

Mahamahopadhyaya Haraprasad Shastri, M.A., D.Litt., C.I.E., presided.

On the motion of Mr. Bipin Chandra Pal seconded by Mr. A. F. M. Abdul Ali, Mahamahopadhyaya Haraprasad Shastri took the Chair.

In proposing Mahamahopadhyaya Haraprasad Shastri to the Chair, Mr. Bipin Chandra Pal said that his heart leaped up with joy and pride when he thought that the Poet whom they met to offer homage was an international poet, thinker and missionary for peace. Rabindranath was one of the signatories to a peace manifesto issued by distinguished Europeans some time after the beginning of the Great War. Rabindranath gave expression to the life and spirit of Bengal. He unfolded them as much to his own people as to the wide world and also enriched the life and literature of Bengal. The Vaishnava poets were great sign posts in the march of Bengal's cultural progress and built up a tradition peculiar to the land. But Rabindranath made the tradition more complete and presented it to the world.

Messages were read wishing success to the movement from Dr. B. C. Roy, Mayor of Calcutta, Sir Rajendranath Mookerjee, Mr. Hirendranath Datta and Alderman Subhas Chandra Bose who were unable to attend the meeting owing to absence from town.

Among others who sent messages of regret were Mr. G. D. Birla, Mahamahopadhyaya Pandit Pramathanath Tarkabhusan, Mr. E. C. Benthall, Raja Reshee Case Law, Prof. Radhakrishnan, Mr. M. A. Razzak (Deputy Mayor), the Hon. Sir Raja Manmatha Nath Roy Chowdhury of

Santosh, Sir Jadunath Sarkar, Pandit Nagendra Nath Basu, Prachyavidyamaharnava, Prof. Nripendra Chandra Banerjee, Rai Rama Prasad Chanda Bahadur.

PRESIDENTIAL ADDRESS.

Mahamahopadhyaya Haraprasad Shastri in his presidential address said :—

I wonder why, of all men, the organisers of the Tagore Birth Anniversary have chosen me to be the President of the inaugural meeting to set the ball rolling. It is a puzzle to me, as I am a cloisterman and the Poet a man of world-wide fame. Perhaps the organisers thought that I am senior to him by several years, that he and I entered the field of Bengali Literature at one and the same time, that we both fell early under the irresistible spell of the genius of Bankim Chandra, and that he blessed both of us as rising spirits of the age.

Bankim Chandra's blessings have, however, borne abundant fruit in the case of Rabindranath whose rise has been phenomenal. And he is still rising. His fame has spread within thirty years not only from China to Peru, but also from Terra del Fuego to Alaska, and from Kamskatka to the Cape of Good Hope. He has risen higher and higher till he has soared to a height, whence the whole world unfolds its mystery.

He has tried all phases of Literature—couplets, stanza, short poems, longer pieces, short stories, longer stories, fables, novels and prose romances, dramas, farces, comedies and tragedies, songs, operas, *kirtans*, *palas*, and last but not least lyric poems. He has succeeded in every phase of Literature he has touched, but he has succeeded in the last phase of poetry beyond measures. His essays are illuminating, his sarcasms biting, his satires piercing. His estimate of old poets is deeply appreciative, and his grammatical and lexicographical speculations go farther inward than those of most of us. Blessed with noble parentage, blessed with leisure, blessed with competence, blessed with intellectual equipments of a high order and a charming presence, Nature seems to have designed him for the career he has chosen and the mission he has undertaken. He has made the best use of the gifts he has received from Nature, from society, from education and from his early associations. He has acquired fame not only for himself but for his country and his race as well. He has lived as an ideal poet as described by Raja-Sekhara a thousand years ago.

He has received his reward. The best reward of a poet is his own appreciation, his own satisfaction and his own complaisance. The world has honoured him ; the crowned heads of Europe have given him warm reception ; crowds of people have come wherever he has gone, to hear him, to appreciate him, and to admire him. Distant Scandinavia has given him a prize. But what have his countrymen done for him ? They have greedily read his books and received all the benefits of such study ; but how have they repaid the benefit ?

In ancient India, poets used to be rewarded in a variety of ways. The stories of Kalidas's ambassadorship, and even of his viceroyalty, are current to the present day. When India was parcelled out into small states, Bhavabhuti was an all-India power. But that was another India. India then had political power, and that makes the case of modern India quite different. Even in the near past, poets are known to have gained as much as six crores of rupees for a single stanza ; but these are exceptional instances. The great warrior, organiser and statesman, Sivaji, gave 52 elephants for 52 verses of Bhusana Kavi. Haranath, a wild poet, having squandered away the wealth given to his father by Akbar, gained 10 lakhs from the Raja of Baghelkhand for a single long verse ; but outside the gates of the palace, a blind poet presented him with a single short verse, and he got from Haranath a lakh of rupees out of his ten. In modern Rajputana, 'lakh-pasao' is an institution ; any poet writing smart verses gets from his Raja a lakh. I know Kaviraja Murardan received two such gifts ; his grand-father received three. The 'lakh-pasao' was a good means of rewarding poets. But we have no Rajas here in Bengal to give us lakhs. What are we to do to reward great poets or our great poet Rabindranath ?

These are democratic times. We should all read his poems. That would be his best reward, economically and intellectually, and, above all, let us show our appreciation by demonstrations like those that are going to be proposed. Let us celebrate his seventieth birth anniversary—a pretty long life in these days of famine and degeneration—with all heartiness.

BIRTH-DAY GREETINGS TO THE POET.

Mrs. Kamini Ray moved and Maharani Sucharu Devi of Mayurbhanj seconded the following resolution :—

"That this meeting offers its respectful greetings to Rabindranath Tagore and conveys to him its warm felicitations on his completing the seventieth year of his life."

Mrs. Kamini Ray in proposing the first resolution said that Rabindranath was not only a great poet but a great national worker and leader who has been an ideal to youths and a symbol of unity of the East and the West.

Maharani Sucharu Devi in seconding the resolution said that she would pay her tribute to the Poet in silence which was more eloquent than speech.

Mr. Arthur Moore, Editor of the *Statesman*, in supporting the resolution said Rabindranath Tagore was not only one of the greatest sons of Bengal, but through his writings that he had given to the world, he was one of the great citizens of the world. This magnificent meeting, added Mr. Moore, was the greatest tribute to the Poet.

Mr. A. P. Sen of Lucknow, the Hon'ble Mr. B. K. Basu, Mr. Santosh Kumar Basu, Mr. Anandji Haridas, Mr. O. C. Gangoly and Dr. Naresh Chandra Sen-Gupta supported the resolution which was passed with acclamation.

BIRTH-DAY CELEBRATIONS IN CALCUTTA.

Sir C. V. Raman received a rousing ovation in moving the following resolution :—

“That this meeting is of opinion that the occasion of the Poet completing his seventieth year should be celebrated by his countrymen and all sections of the community in a fitting manner in Calcutta at a convenient time.”

Sir Chandrasekhar Raman in the course of his speech said that the award of Nobel Prize for Literature caused dissatisfaction every year ; for many questioned the justice of the award. It was a difficult task to make satisfactory award every year for poets ; for poets were rarer than scientists and good poets were rarer still. If awards for literature were made every twenty years, preferably once in a century, Rabindranath was certain to be chosen. Referring to celebration he said it should be held in *Maidan* and the ceremony should consist of having *darsan* of the Poet ; for they would be satisfied with nothing less than personal participation by the Poet in the celebration.

Mr. Sarat Chandra Chattopadhyaya, who was cheered for several minutes, said it was an impossible task to give a catalogue of Rabindranath's achievements. He suggested that the celebration should take the form of offering of heart's homage in a restrained manner. On this occasion they should remember that the two institutions with which Rabindranath was closely associated were *Visva-Bharati* and *Sri-Niketan*. Many would

say that they were mere dreams. It might be so, but they were not dreams of ordinary people but dreams of the world-poet. A fitting celebration of the seventieth birth-day anniversary of the poet should be by due recognition by his countrymen of the two institutions with which he had been so closely associated throughout the latter days of his life. It was not impossible that the poet might be nursing a grievance against his countrymen for their comparative failure so far to properly appreciate the utility of those institutions and on his birthday celebration they should do their best to make good their default.

Rev. Dr. W. S. Urquhart, Col. Gidnev, Principal J. R. Banerjee, and Mr. C. C. Biswas supported the resolution which was also carried with acclamation.

Dr. Urquhart speaking as a man from Scotland said that there was no part of the civilized world in which the works of Dr. Tagore were more appreciated as in Scotland. It was peculiarly fitting that at this time when India was awakening to a sense of nationhood we should all celebrate the birthday of one who has taught us not only the value of his own nation but has taught us also the value of internationalism,—taught us to look beyond the boundaries which separate the countries and find realities and values of our common humanity.

Col. Gidney quoting a prayer of Rabindranath in verse, "Into that freedom let, my father, my country awake" said that no one could read his poems without being impressed by a sense of patriotism, a sense of duty to oneself or a sense of duty to the country.

On the motion of Mr. S. N. Mallick a representative committee with Sir Jagadish Chandra Bose as President was formed to give effect to the previous resolution.

Sir J. C. Coyajee, Maharaja Srish Chandra Nundy, Dr. Radhakumud Mookherjee, Mr. Padamraj Jain, Mr. O. C. Gangoly also spoke on the occasion.

Tribute by Newspapers.

Newspapers, both English and Bengali, gave wide publicity to the event in their news columns and paid eloquent tributes to the Poet, through editorial comments and contributed articles, featuring his portraits, and, in some cases, reproductions of some of his recent drawings. A selection of these is given below.

In the course of an article in the editorial columns, the *Statesman*, the leading European daily paper of Calcutta, observed :—

“Tagore is a great name, not only in this part of the world. An Indian who wins the Nobel Prize does not go unmarked in other countries, and Tagore has done more than win that. He has made a definite and peculiar contribution to the totality of modern English literature. He has given it something that has no exact counterpart, and English literature, as catholic in its welcome of what is valuable as Indian thought is, regards him as partly its own.”

The *Statesman* also published four portraits of the Poet representing him at four different periods of his life. In the latest of these, he is seen in the company of Einstein.

The *Advance*, which featured a magnificent portrait of the Poet covering in the whole of its front page and a full-page article about him, said, in the course of its leader :—

“The poet’s vision had gone beyond the range of sounds and colours and foreseen the future of man murdering in cold blood his brother man, ashamed of it indeed, but helpless before a relentless fate which urged them on. It is too early to judge how far the poet’s mission as an evangel of peace and friendship among nations has been successful, or whether it will ever attain measurable success. But should the present movement towards inter-nationalism bear any tangible result, Rabindranath Tagore would be counted as one of its pioneers in days when inter-nationalism was anathema to the nations of the world.”

Mr. Bepin Chandra Pal, writing in the *Englishman* of May, 11, observed :—

“Tagore, though justly counted among the greatest intellectual and spiritual forces of the present world, is, however, in a special sense, a Bengalee ; and this message of his” (his birth day message) “is, therefore, also the message of the age-long culture and genius of his people.”

And again : “Tagore has been one of the prophets of our new nationalism if, indeed, he has not been *the* prophet of it. In the early years of the present century he entered a most powerful protest against the exploitation of his people by their present British masters. But though “as a measure of self-defence” he led a movement of self-assertion by his people, the clarity of his world-vision was never blurred by it, and he never consciously contributed to the ‘cultural misunderstanding’ of India and Europe.”

The literary supplement of the *Englishman* published a full-page portrait of the Poet, with a short biographical note.

Glowing tributes were also paid by the Bengali Press acknowledging the nation's debt to him and emphasising his contribution to world-thought.

The Corporation of Calcutta.

On the 22nd of May, 1931, the Corporation of Calcutta passed a congratulatory resolution. A short account of the proceedings is given below from the Calcutta Municipal Gazette of the 6th June, 1931.

At a meeting of the Corporation held on Friday, the 22nd May, 1931, Mr. Sachindra Nath Mukherjee moved a resolution congratulating the Poet Rabindranath on his completing the seventieth year. The following resolutions were passed unanimously :—

(i) That the Corporation of Calcutta expresses its cordial and respectful congratulations to India's national poet, Dr. Rabindranath Tagore, on the happy event of his seventieth birthday.

(ii) That as one of the most eminent citizens of this great city who is acclaimed to-day as an outstanding world figure, the seventieth birthday of Dr. Rabindranath Tagore is a matter of special rejoicing to this Corporation.

(iii) That a copy of this resolution be sent to the Poet signed by the Mayor, wishing him many happy returns yet of the anniversary of his birthday, so that he may bring further glory to his country and nation.

The resolution was carried unanimously having been supported by Rev. B. A. Nag, and Mr. Saadatullah. The Deputy Mayor, who presided, also associated himself with the idea.

Calcutta, Dhurumtala.—The 70th anniversary of Dr. Tagore's birthday was celebrated in Collins High School. The function began with a prayer by Rev. H. M. Swan, the Principal of the School, and consisted of a varied and interesting programme. Mr. D. N. Mukherjee, a senior teacher of the school, moved a resolution on behalf of the teachers and the boys of the school wishing the poet still longer life.

Calcutta, Central Collegiate School.—The teachers and students of the Central Collegiate School, assembled at a meeting held in the school premises on Saturday, the 9th May, under the presidency of Mr. K. C. Basu, Barrister-at-Law, adopted a resolution congratulating Dr. Rabindranath Tagore on his completing his 70th birthday, and praying to the Almighty to spare him for many more years to come to continue his noble works in the cause of literature, nationalism and humanity.

North Calcutta Students' Association.—The North Calcutta District Students' Association celebrated the 70th birth-day ceremony of the

Poet at 79, Shambazar Street on the 8th May. Various papers and poems on Rabindranath and his works were read.

The Sangha, a literary society, celebrated 'Rabindra Jayanti' at the Shyambazar A. V. School on Friday, the 8th May. S. J. N. Basu presided. The programme that was gone through included music, vocal and instrumental and recitation of a number of the poet's verses. Two sweet songs sung by two tiny girls added special charm to the function. Interesting papers on the life and teachings of Rabindranath were read and the poet's drama "Shesh Biksha" staged by members of "Amrita Chakra."

Celebrations in other places.

Celebrations were also held in many other places. The following notes have been compiled from the daily press.

Brahmanbarria.—In an atmosphere of deep solemnity and calm serenity Rabindra Jayanti Utsav was celebrated by the Friends' Union Club at Brahmanbarria. The newly opened club room was gaily decorated and a portrait of the poet was mounted on a raised platform. A prayer for the good health and peace of the "Rishi" was offered by the members.

Mymensingh.—The 70th birthday of Rabindranath was duly celebrated at Mymensingh under the auspices of the Rabindra Samsad. S. J. Mohit Lal Majumdar presided over the function. The programme included some songs of the poet, recitations of some poems of Rabindranath and some articles and poems composed for the occasion. The elite of the town joined to make the function successful in spite of extremely inclement weather.

Rajshahi.—Under the auspices of the Deshbandhu Kalyan Samity, Rajshahi, the birth anniversary of Rabindra Nath Tagore was performed with S. J. Provasi Chandra Lahiri in the chair. S. J. Manash Govinda Sen and Suprakash Chakravarty spoke on S. J. Tagore's life and writings and several papers were also read.

Hooghly.—Under the auspices of the Hooghly Chandrama Sammilani the 70th birth anniversary of poet Rabindranath was celebrated on Friday the 8th May, at the Hooghly Arya Library Hall, S. J. Subodh Chandra Roy, ex-editor of the "Naba Sakti" presiding. There was a very large gathering of either sex representing the culture of the town. Speakers including S. J. Promatha Nath Sarkar, Professor of the Calcutta University College, and Pundit Gispathi Bhattacharji addressed the meeting.

Hooghly-Serampur.—Serampur Bani Mandir celebrated Rabindra Jayanti on Sunday the 10th May in their own premises.

Bansberia.—Rabindra Jayanti was celebrated with great eclat by the people of Bansberia, Hooghly, at the Bansberia Public Library Hall

under the presidency of Kumar Manindra Deb Roy Mahashaya of Bansberiah Raj. The president in a neat little speech dwelt on the outstanding features of the illustrious poet's life.

Dhubri.—The 70th birth-day anniversary celebration of poet Rabindra Nath Tagore was observed in a meeting at the local High School Hall, Dhubri, on the 8th May, S. Chakravarty presiding. There was a good attendance of ladies and gentleman of the town with a number of school boys and the proceeding began with an opening song sung by the ladies, after which there were recitations from the poet's well-known poems by boys and girls. Essays dealing with the life and literature of the poet and his contributions to the world's culture were read.

Netrokona.—The 70th birth-day of the Poet was celebrated on the 9th May by a musical entertainment performed by young boys and girls under the guidance of S. Sailajaranjan Majumdar. Mr. B. N. Chakravarty, I.C.S., the popular S.D.O. with many officials were present and gave some donations to the fund.

Barisal.—Rabindra Joyanti was celebrated in Chandrahar H. E. School, Barisal, with due solemnity where people from neighbouring villages gathered. Songs were sung, poems recited, essays read and prizes given to successful competitors in recitations and lectures given by Hari Prasad Guha Roy, Suresh Chandra Gupta and Durga Mohan Sen.

Cuttack.—Under the auspices of the Cuttack Bangiya Sahitya Parishad, the 70th birth-day of Dr. Rabindranath Tagore was observed on the 8th May. Mr. M. S. Das, C.I.E., presided and the programme included songs, recitations and dramatic performances selected from the poet's works. Songs by Mrs. Malati Choudhury, an ex-student of Santiniketan, and by Miss Parul Sen were much appreciated. A congratulatory address has been sent to the Poet.

VISVA-BHARATI

Founder-President—RABINDRANATH TAGORE.



ANNUAL REPORT, 1930.

THE PRESIDENT.

Early in January the President visited Gujrat and delivered a course of lectures at Baroda.

The President's Visit to the West.—In the Autumn of 1928 the Hibbert Trustees had invited him to deliver the Hibbert lectures in England but owing to continued ill health he could not proceed to England that year and it was decided to postpone his departure for England until a later date. This year he accepted the invitation, and accompanied by Mr. and Mrs. Rathindra Nath Tagore, Mr. E. W. Ariam and Mr. A. C. Chakravartty, left Calcutta for England in February, 1930. After a short stay in France he proceeded to England, and delivered the Hibbert Lectures in Oxford, which attracted a good deal of notice and were highly appreciated. He then went to Berlin where he stayed for some time with Dr. and Mrs. Mendel at Wannsee.

After an extensive lecture tour in Germany he went to Geneva for a short time where he discussed problems of international co-operation with notable men of many nationalities.

Visit to Moscow.—For a long time the Poet had been anxious to visit Russia but continued ill health prevented him from doing so. This year he accepted the invitation of the Soviet Government, and arrived in Moscow on the 11th of September. He was warmly received by the representatives of various scientific and literary societies of Moscow, and had opportunities of coming into close personal contact with the leaders of thought and action in Russia. He visited many educational and cultural institutions of the Soviet Republic, and personally observed the cultural, social and educational work undertaken by the Soviet Republic

for the betterment of the condition of the peasant masses. A detailed account of the President's visit to Russia has been published in the *Visva-Bharati Quarterly* Vol. 8, 1930-31, Parts I and II, and has been reprinted as Bulletin No. 15, "Rabindranath Tagore in Russia" issued in November, 1930.

Visit to America.—On the 25th of September the Poet left Moscow, and started for the United States of America on the 3rd of October. There he fell ill and was compelled to cancel all engagements for some time. After a few week's rest his health improved slightly, and he again started a strenuous lecturing tour. At the end of November a big reception attended by more than 2,000 persons was arranged in his honour in New York.

He left the United States on the 18th of December, and reached England on the 23rd of December.

Exhibition of Drawings.—A notable feature of the present tour has been the Exhibitions of the Poet's Drawings which were held in Paris, London, Berlin, Munich, Moscow, New York, Philadelphia and other important art centres in Europe and America.

The Drawings aroused great interest among artists and art critics, and competent judges are of opinion that they are likely to have a permanent influence on future movement of art in Europe. A fuller account will be found in the *Visva-Bharati Quarterly* Vol. 8, 1930-31, Part III.

The Future Programme. In spite of his indifferent health and physical weakness the President made strenuous efforts to raise funds for the *Visva-bharati*. We earnestly hope that he will succeed in placing his institution on a secure financial basis, so that there will be no need of his going out on arduous tours for collection of funds in future.

GENERAL ADMINISTRATION.

Office-bearers.—Narendranath Law worked as the Artha-Sachiva (Treasurer), upto the 16th September, 1930. On his departure for England, Indubhushan Sen was elected temporary Artha-Sachiva in his place from the 17th September, 1930. Prasanta Chandra Mahalanobis was the Karma-Sachiva (General Secretary) throughout the year. Kishori Mohan Santra worked as Assistant General Secretary and was in charge of the General Office in Calcutta.

The Samsad (Governing Body) and Karma-Samiti (Working Committee).—There were 5 meetings of the Samsad (Governing Body) and 13 meetings of the Karma-Samiti (Working Committee) during the year.

In addition to the usual work of administration several items of importance were considered and committees were appointed to carry them out.

(i) *Land Settlement.*—We are glad to report that the Government of Bengal have finally accepted the proposed modification in the terms of the Land Acquisition Agreement which will allow us to lease out, on suitable conditions, plots of land at Santiniketan to members of the Visva-Bharati. After a careful consideration of various alternative schemes, a draft form of agreement was prepared in September. It has been approved by the Karma-Samiti and the Samsad, and on being confirmed by the Varshika Parishat will furnish a basis for the development of a Land Settlement Scheme. Our best thanks are due to Mr. Saroj Kumar Mukherji, Solicitor, and Mr. Sudhi Ranjan Das, Barrister-at-Law, for the ungrudging help accorded us in this connexion.

(ii) *Rules and Bye-laws.*—Departmental rules and bye-laws were framed by local Samitis in 1929. Other rules and bye-laws were added, and a consolidated body of rules was prepared and arranged in two parts, one of which would apply generally to all departments, and the other to particular institutions. They were considered at a meeting of the Karma-Samiti on the 16th September, approved by the Samsad on the 23rd December, and finally confirmed by the Varshika Parishat on the 24th December, 1930.

(iii) *Birthday Celebration Committee.*—A Committee consisting of Kalidas Nag, Suniti Kumar Chatterji, Prasanta Chandra Mahalanobis, Jyotish Chandra Ghosh, Charu Chandra Bhattacharya, Indubhushan Sen, Sudhir Kumar Lahiri, Amiya Chandra Chakravarty, Nanda Lal Bose, Kshiti Mohan Sen and Amal Home (Convenor) with powers to add to its number was appointed to take necessary steps for organizing the celebration, in a suitable manner, of the 70th birthday of the President in May, 1931. The Committee met several times during the year and drew up a programme for the purpose.

Re-organization Scheme.—Early in January, 1930, the President drew the attention of the Karma-Samiti to the unsatisfactory financial condition of the Visva-Bharati. Accordingly the Karma-Samiti at its meeting of the 29th January, 1930, appointed a sub-committee consisting

of Rathindranath Tagore, Promoda Ranjan Ghose, Charuchandra Bhattacharya, Debendra Mohan Bose, Jitendra Mohan Sen and Prasanta Chandra Mahalanobis (Secretary) to draw up a scheme of re-organization. The Committee met several times and submitted a report which was considered by the Karma-Samiti on the 26th March and by the Samsad along with a note by P. C. Mahalanobis (Karma-Sachiva) on the 30th March, 1930.

On the financial side the Samsad issued definite instructions that in future the Visva-Bharati will not be liable for any expenditure incurred in excess of the amount sanctioned by the Samsad, and any officer incurring any such excess expenditure will be held personally liable for the same. It was decided that all donations, not otherwise disposed of in the Budget Estimates would be applied in future towards the liquidation of the liabilities of the General Fund.

The system of a Block Grant for current expenditure at Santiniketan was also definitely brought into effect from April, 1930 and the Budget for 1930-31 was framed on the same basis.

Removal of the General Office from Calcutta to Santiniketan.

In 1922 when the Visva-Bharati was formally organized the central office was situated at Santiniketan with a small branch office in Calcutta. With the rapid development of the work of the Visva-Bharati Sammilani and of the Publishing Department, the Calcutta Office also had to be enlarged considerably. Owing to the increasing association of members resident in Calcutta with the work of the Samsad and the original Finance Committee (which was later transformed into the present Karma-Samiti) it was found convenient to deal with all committee and constitutional work and general correspondence from Calcutta, while the finance and accounts section continued to be located in Santiniketan. This arrangement continued till the end of 1924. Early in 1925 it was decided to remove the accounts section also to Calcutta and in May, 1925 the change was effected. Since then for nearly 6 years the whole of the work of the General Office has been conducted from Calcutta.

There has always been a feeling among many members of the Visva-Bharati, especially among those resident at Santiniketan, that it would be more in keeping with the history of the institution to locate the General Office at Santiniketan. Up till now it has been thought advisable, however, to secure the active co-operation of the Calcutta group workers by retaining the General Office in Calcutta. The period of building up the administrative machinery may now be considered to have been definitely concluded. The Statutes and Regulations have been supplemented, this year, by a comprehensive set of Rules and Bye-laws. The

separation of all Capital and Trust Funds has also been completed, and detailed procedures have been drawn up for financial administration and audit.

The removal of the General Office to Santiniketan at this stage is likely to lead to a more unified administrative control. It is also likely to make it possible for the Karma-sachiva, who will be resident at Santiniketan, in future, to take a larger initiative in the management of the different institutions at Santiniketan and Sriniketan. The termination of the triennial term of office of the present incumbent makes it extremely convenient to effect this change this year, and the Samsad kept this purpose in view in nominating Rathindranath Tagore for the office of the Karma-sachiva.

Islamic Studies.—Dr. Julius Germanus continued to hold the Nizam Chair for Islamic Studies during the year under review. He delivered courses of lectures on Islamic culture, and wrote a series of four articles on Modern Movements in Islam for the *Visva-Bharati Quarterly*. He is engaged in a detailed study of recent movements of Islam in India.

Mr. Bogdanov worked as a Lecturer in Persian up to June, 1930.

Zoroastrian Studies.—Dr. Michael Collins and Dr. I. J. S. Taraporewala held the two Zoroastrian Professorships under the Zoroastrian Fund up to the end of September, 1930. Dr. Collins, who was the resident Professor at Santiniketan, participated in the works of the Vidya-bhavana (Research Institute) and of the Santiniketan College. Dr. Taraporewala delivered no lectures at Santiniketan during the year under review.

The appointments under Zoroastrian Fund having terminated in September, 1930, the provisional trustees in Bombay were requested to communicate their views regarding future arrangements, and also to take necessary steps for placing the future administration of the fund on a permanent basis.

BARODA GRANT.

Quinquennial Report.—During the year under review we received, for the sixth time, Rs. 6,000/- from H. H. the Gaekwad of Baroda. A short account of the work done with this grant during the last five years is given below.

Two Research Professorships in the Vidya-bhavana (Research Institute) at Santiniketan, held respectively by Pandit Vidhushekhara Bhattacharya,

Sastri, and Pandit Kshitimohan Sen, M.A., Sastri, were maintained from this grant. A whole-time Tibetan Research Assistant, Mr. Sonam-Ngo Drub, has also been employed for helping the Professors in their work.

The work done by the Research Professors can be most conveniently described under the following heads:—(1) Teaching work, (2) Research, (3) Supervision and direction of research work by advanced students.

Teaching Work.—Pandit Vidhushekhara Bhattacharya delivered advanced lectures on the following subjects in the years noted within brackets.

Vedic Sanskrit: (1925, 1926, 1927, 1928, 1929).

Tibetan: (1924, 1925, 1926, 1927, 1928, 1929).

Buddhist Philosophy: (1926, 1927, 1928, 1929).

Buddhist Logic: (1928, 1929).

Jainism: (1927).

Prakrit: (1924, 1927, 1928).

Pali: (1926, 1927).

Vedānta: (1924).

Pandit Kshitimohan Sen delivered lectures on:—

Mediaeval Indian Religions: (1926, 1927, 1928).

Indian Mysticism: (1928).

Nāthism and Yogī Cult: (1926).

Sanskrit Literature: (1925, 1929).

Research Work.—Pandit Vidhushekhara Bhattacharya completed the following pieces of original researches:—

(1) A Critical Edition of the *Āgamasāstra of Gauḍapāda*.

(2) A Comparative Tibeto-Sanskrit Edition of *Diñāga's Nyāyaprameśa* (published in Gaekwad's Oriental Series).

(3) *Mahāyānaviṃśaka* by *Nāgārjuna* from Tibetan and Chinese sources (*Visva-Bharati Quarterly* Vol. 8, Parts I & II, 1930-31).

(4) *Diñāga's Akṣara-Sataka* from Tibetan sources.

(5) *Ārya-deva's Catuṣṣataka* from Tibetan sources, (*Visva-Bharati Studies* No. 1).

(6) Buddhist *Tāntrik Sādhana* in the Tibetan version.

(7) A paper on "the Doctrine of Ātman and Anātman," (Proceedings, Indian Oriental Congress, 1929).

(8) A paper on "*Sandhā-bhāṣā*."

(9) Jointly with Prof. G. Tucci :—A critical edition of *Madhyānta-vibhāga-vṛtti-ṭīkā* by Sthiramati.

(10) Several papers on Avesta and other subjects.

Since 1923 Pandit Vidhushekhara Bhattacharya has also been engaged in the systematic collation of the Mahabharata Mss., in collaboration with the Bhandarkar Research Institute of Poona.

Pandit Kshitimohan Sen has completed the following works :—

(1) A comprehensive account of the Life and Works of *Dādū* (to be published in the *Visva-Bharati Studies*).

(2) An account of the the *Bāuls*.

He has started writing a History of the Religious Movements in Mediaeval India (an outline of which was given in a course of lectures delivered by him in 1929 as the Adharachandra Mukherjee Lecturer of the Calcutta University), and also a book on *Rajjabī's Vāṇīs*. He made extensive tours in Western India and collected the songs and works of Indian Mystics.

Supervision of Research.—Pandit Vidhushekhara Bhattacharya has worked as the *Adhyakṣa* of the *Vidyā-bhavana* (Director of the Research Institute) since the foundation of the institution, and has directed and supervised the advanced studies and researches carried on in the institution.

The following researches were completed under his direct supervision and guidance.

(1) H. R. Rangaswami Iyenger, M.A. (now working in the Mysore University) : *Diṇnāga's Pramāṇa-samuccaya* from Tibetan sources.

(2) N. Ayyaswami (now working in Madras) : *Buddhacarita* from Tibetan sources.

(3) Durga Charan Chatterji, M.A. (Bengal Government Research Scholar, now Professor of Sanskrit at Krishnagar College) : *Yogāvatāra* from Tibetan sources.

(4) Durga Charan Chatterji, M.A. : *Hetutattvopadeśa* of *Jetāri* from Tibetan sources.

(5) Durga Charan Chatterji, M.A. : A short paper on *Pustaka-paṭhoṇāya* (existing only in Tibetan translation).

(6) Sujitkumar Mukherjee : *Nairātma-paripṛcchā*, restored from Tibetan with notes and introduction. (*Visva-bharati Quarterly*, Vol. 8, 1930-31, Parts I & II).

- (7) Sujitkumar Mukherjee: Introductory part of *Mūlamādhyaṃika-Vṛtti* of Buddha-pālita from Tibetan.
- (8) Sujitkumar Mukherjee: *Tri-svāva-nirdeśa*, an edition comparing Sanskrit and Tibetan version.
- (9) Prabhubhai Patel: Āryadeva's *Citta-Viśuddhi-prakaraṇa* with comparison of Tibetan translations.
- (10) Prabhubhai Patel: Nāgārjuna's commentary on *Mūla-madhyamaka Kārikā* from Tibetan versions.
- (11) Prabhubhai Patel: *Subhāṣita-saṃgraha*, a new edition.
- (12) Kapileswar Miśra: A critical edition of the *Brahma-sūtras*.
- (13) Manubhai Patel: The Kāṇva and Mādhyandina rescensions of the *Bṛhdāraṇyaka Upaniṣad*.
- ((14) Manomohan Ghosh: An Index of each pada of the śloka in *Laṅkāvatāra-sūtra*.
- (15) Amulya Chandra Sen, M.A.: Schools and Sects in Jaina Literature (*Viśva-Bharati Quarterly*, Vol. 7, April and Vol. 8, Parts I & II).
- (16) Amulya Chandra Sen, M.A.: Translation of Nyāya-dīpikā.
- (17) Amulya Chandra Sen, M.A.: A short treatise on Indian Logic.
- (18) Rakesh Chandra Sarma, M.A.: The Yogācāra system of Buddhist Philosophy.
- (19) Dulare Sahai: A Hindi translation of the Pali work *Dīgha-Nikāya*.
- (20) Anathnath Basu, B.A.: *Tattva-svabhāva-dṛṣṭi-gūṭikā-dōḥ* of Luipāda, with comparison of Tibetan and Old Bengali Texts.
- (21) Anathnath Basu, B.A.: *Vimalaratnalekhā*, with Sanskrit and English translations, from Tibetan sources.
- (22) Anathnath Basu, B.A.: *Silaparīkathā* of Vasubandhu, reconstructed from Tibetan with notes and introduction.
- (23) Anathnath Basu, B.A.: Some Old Bengali songs in Tibetan.
- (24) Nitaibinod Goswami: *Vibhāvanī Tīkā* on the *Abhidhammattha-saṅgaha*.
- (25) Nagendranarayan Chaudhuri: A critical edition of the *Ḍaṇḍava* with the help of its Tibetan version.
- (26) Haridas Mitra, M.A.: A monograph on Gaṇapati.
- (27) Premsunar Bose, M.A.: A critical edition of *Sarvasiddhānta-sārasaṅgraha*.

Pandit Kshitimohan Sen supervised the following researches:—

- (1) Anathnath Basu : A paper on *Mirābāi* (*V.-B. Quarterly*, Vol. 7).
- (2) Sudhir Chandra Sen, M.A. : *Nāthism*.
- (3) Srimatī Ibhā Devi : A critical edition of the *Dharma-maṅgala*.

Conclusion.—The outstanding feature of the work done with the help of the Baroda grant has been the initiation for the first time in India of the systematic study of Tibetan source of the History of Indian Philosophy and Culture. Tibetan studies are now being carried on outside Bengal by H. R. Rangaswami Iyengar, M.A., in Mysore, N. Ayyaswami in Madras, V. Gokhale in Bombay, and Prabhubhai Patel in Gujarat, all of whom received their training at Santiniketan.

An account of the work done during the year 1930 found on pages 12—15.

Society of Friends.—We gratefully acknowledge receiving an earmarked donation of Rs. 2,132-7-10 during the year under review from the Friends Service Council of England for maintaining a Fellowship at Santiniketan held by Mr. Nalin Chandra Ganguly, M.A. (Birm.), a member of the Society of Friends. Mr. Ganguly worked as the Principal of the Santiniketan College and reorganized it in a very efficient manner.

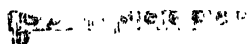
Our best thanks are also due to members of the Society of Friends who accorded an enthusiastic welcome to the Poet in England, and to Mr. Harry G. Timbres, M.D., another member of the Society of Friends, who accompanied the Poet to Russia and the United States of America.

Publications.—The following research memoirs of the Vidya-bhavana (Research Institute) are nearly ready for publication :—

- (i) *Schools and Sects in Jaina Literature*. By Amulya Chandra Sen.
- (ii) *Mahāyānavimśaka of Nāgārjuna*. By Vidhushekhara Bhattacharya.
- (iii) *Nairatmyāparipṛcchā*. By Sujitakumar Mukhopadhyaya.
- (iv) *Aryadeva's Catuḥśataka*. By Vidhushekhara Bhattacharya.
- (v) *Modern Movements in the World of Islam*. By Dr. Julius Germanus.

Some of these memoirs were published in the *Visva-Bharati Quarterly* and arrangements have also been made to publish regularly the research studies of the Vidya-bhavana in the *Visva-Bharati Quarterly* in future.

(i) Issued in book form in April, 1931.
 (ii) Issued in book form in April, 1931.
 (iii) Issued in book form in April, 1931.
 (iv) Issued in book form in April, 1931.



The following Bulletin was published during the year.

No. 15. Rabindranath Tagore in Russia. An account of the Poet's visit to Moscow. Edited by T. C. Mahalanobis. The members of the Visva-bharati get these Bulletins free or at a nominal price.

Membership.—The total number of members on the roll was 767 at the end of the year 1930, of whom 226 were Life Members. The following persons were elected ordinary members during the year: *Suchindranath Bose, Asha Adhikari, Nagendra Narayan Chaudhury, Kumudbihari Ray, Profulla Chandra Mitter, Asoke Banerji, Kiriti Kumar Mukherji V. A. Subramanian, R. A. Harman.*

FINANCIAL ADMINISTRATION.

Donors.—A complete list of donations received during the year is given at the end of the report in Appendix A.

Budget Estimates for 1930-31.—The financial question was very carefully considered by the Karma-Samiti and the Samsad during the year under review. The Re-organisation Sub-Committee appointed by the Karma-Samiti was instructed to make a thorough survey of the financial situation of the Visva-Bharati and make suggestions for adopting a balanced budget. The Sub-Committee recommended a system of block-grants to Santiniketan for the period April to September, 1930. The same principle was adopted for framing the Budget Estimates for 1930-31 and a budget framed on this basis was passed by the Samsad at its meeting held on the 16th September, 1930.

Audited Accounts.—The Balance Sheet and the Audited Accounts for the financial year ended 30th September, 1930 were prepared in proper time, and were considered at a meeting of the Samsad held on the 23rd December, and were adopted by the Varshika Parisat, (Annual General Meeting) on the 24th December, 1930. They are attached hereto as Appendix M.

Permanent and Earmarked Funds.—Capital and Revenue accounts were maintained separately for all permanent and earmarked funds. Full details are given on pages 388—396 of the Audited Accounts.

New Funds.—Three new funds were created during the year under review.

No. C-3/28. *Friends Service Council Fund.*—The donations received from the Society of Friends were constituted into a fund and were earmarked in accordance with the wishes of the donors for meeting

the expenses for maintaining a fellowship at Santiniketan to be held for the present by Mr. Nalin Chandra Ganguly.

No. B-13/30. Cheap's Kuthi Fund.—The sum of Rs. 5,000/- received from Mr. L. K. Elmhirst was constituted into a fund and was earmarked for a well and a shed at Cheap's Kuthi in accordance with the wishes of the donor.

No. C-4/29. President's Fund.—The donations received by the President have been constituted into a fund to be administered by the President.

Old Funds.—In accordance with a resolution of the Samsad dated the 30th March, 1930, all outstanding loans to the General Fund were fully repaid.

B-2/22. Sriniketan Fund. The Government of Bengal sanctioned an annual grant of Rs. 3,000/- for 3 years, and the sum of Rs. 3,000/- was received during the year under review for agricultural development

Miscellaneous.—Pandits Vidhushekhara Bhattacharya, and Kshitimohan Sen, Dr. Julius Germanus, Dr. Suniti Kumar Chatterji, and Mr. P. C. Mahalanobis attended the Oriental Conference held at Patna in December, 1930, as delegates from the Visva-Bharati, and Pandit Vidhushekhara Bhattacharya presided over the Vedic section of the conference.

SANTINIKETAN

SANTINIKETAN.

Pramada Ranjan Ghosh remained in charge as Santiniketan-Sachiva throughout the year under review.

General Progress.—In 1929 the President had formulated a detailed programme of work for the different institutions at Santiniketan. The workers, although lacking the inspiration of his personal guidance, made every effort to carry out the President's directions. The financial administration of the different departments were on the whole stabilized, and the internal organization was improved in many respects.

Santiniketan Samiti.—The Santiniketan Samiti met 12 times during the year and directed the ordinary work of administration through the usual Standing Committees for the Vidya-bhavana, Siksha-bhavana, Patha-bhavana, the Library, Sanitation, Sports, Up-keep, Hospital etc.

Festivals.—The “Varsh-Mangal and Briksha-ropana” (Rains and Tree planting Festival) was celebrated in August, and a performance of “Dak-ghar” was arranged in September.

VIDYA-BHAVANA (RESEARCH INSTITUTE).

Vidhushekhara Bhattacharya worked as Adhyaksha of the Vidya-bhavana (Director of the Research Institute) throughout the year.

Staff.—In the year under review the staff consisted of Vidhushekhara Bhattacharya (Director) ; Kshiti Mohan Sen, M.A. ; M. Collins, Ph.D. ; L. Bogdanov ; Ten Yen Shen ; Sonam Ngo Drub ; Julius Germanus, Ph.D. (Nizam Professor of Islamic Studies).

Students.—Besides 10 regular students, 2 teachers and 28 students of other departments attended the advanced courses of lectures. Among them 4 came from China, and one, a girl from Japan.

Stipends.—Two students enjoyed stipends, and the work done by them was satisfactory. Both of them were studying Tibetan and Chinese.

Courses of Lectures.—The following courses of lectures were given during the year. The number within brackets shows the number of students attending the course.

Vidhushekhara Bhattacharya: *Tibetan* (2), *Buddhism* (2) *Buddhist Logic* (2), *Vedic Sanskrit* (1), *Prakrit* (4).

Kshitimohan Sen: *Sanskrit* (3).

M. Collins: *Indo-Iranian Philology* (2).

Julius Germanus: *Turkish* (1), *Arabic* (2), *German* (8). He also delivered a series of general lectures on the history of Turkey.

L. Bogdanov: *Persian* (1), *French* (16).

Ten Yan Shen: *Chinese* (2).

Sonam Ngo Drub: *Tibetan*. He was specially engaged in copying and collating Tibetan Xylographs.

Research Work by Students.—Seed Ansari made a special study of the Anthro-po-geographical Conception of History of Ibn-i-khaldun.

Prabhubhai Patel continued the work begun last year: (1) a critical edition of *Cittavisuddhiprakarana* with the Tibetan text, and (2) a critical and new edition of the *Subhasitasamgraha*.

Sujit Kumar Mukhopadhyaya finished (1) a new edition of the *Trisvabhāvanirdeśa* of Vasubandhu with the Tibetan version, and (2) a restoration in Sanskrit of *Tarkamudgarika* of Jayananda of Kashmir from its Tibetan version. He was also engaged in (3) restoring in Sanskrit from the Tibetan text, the *Pāṇinivṛtyākaranaśūtra*, arranged in a different order.

Research Work by the Members of the Staff.—Vidhushekhara Bhattacharya: (1) continued the work begun last year jointly with Prof. Dr. G. Tucci, *viz.*, editing the Tika of Sthiramati on Vasubandhu's commentary on the *Madhyanta-vibhaga* of Maitreyanatha. The first chapter has been sent to the press. (2) He has started preparing an edition of the *Yuktisastikārikā* by Nāgārjuna, an important work of the Madhyamika school, in its Tibetan version together with the restored Sanskrit text. (3) He also wrote a number of papers on various subjects, one of them being the Presidential Address for the Vedic Section of the Sixth All-India Oriental Conference, Patna.

J. Germanus wrote the following papers: (1) New Movements in the World of Islam, (2) Glossary to *Majani-Adat ti hadark ul-Arab*, (3) Eighty years of Turkish culture, (4) The Dervishes of the Janissaries, (5) Arabic and Latin script in Turkey.

M. Collins continued his work on the Indus Seals.

Kshitimohan Sen was engaged in preparing: (1) The Life and Sayings of Kabir in which he is incorporating a good deal of rare and hitherto

unpublished material; (2) The Life and Sayings of Anandaghana, a Jaina mystic of the 17th century; (3) The work of Rajjab, a disciple of Dadu, which was begun last year, did not progress much owing to lack of material, a good deal of which is lying scattered in different parts of Rajputana.

Work by the Members of the Santiniketan Staff.—Nagendra Narayan Chaudhuri continued the work of preparing an edition of the *Āṇandabrahma* portion of the *Dākarnava* with the Tibetan text.

Publications.—During the year under review a new series of research memoirs was started under the name of Visva-Bharati Studies. The following numbers are nearly ready for publication.

No. 2. *Mahāyānaviṃśaka* by Nāgārjuna. Tibetan, Chinese, and Restored Sanskrit Text with Notes by Vidhushekhara Bhattacharya.

No. 3. *Schools and Sects in Jaina Literature* by Amulya Chandra Sen.

No. 4. *Nairātmapariṣcchā* with Sanskrit and Tibetan Texts by Sujit Kumar Mukhupadayaya.

The two following studies will be published almost immediately :

No. 1. *The Brahma-Sutras* with different commentaries by Kapileswar Bhattacharya.

No. 5. *Catuh-Sataka*. Sanskrit and Tibetan text with copious extracts from *Chandrakīrti's* Commentary with restorations of lost texts by Vidhushekhara Bhattacharya.

Collation of the Mahabharata MSS.—The work was continued throughout the year in collaboration with the Bhandarkar Oriental Institute, Poona.

Vidhushekhara Bhattacharya writes in his sectional report : “We have been greatly handicapped for the lack of scholarships without which it is not possible to attract advanced students. In fact, there was only one student in the Islamic branch, and no student at all for the special subject, mediaeval Indian Mysticism. It is absolutely essential to provide a certain sum of money for the award of a few scholarships to serious students.

“While Tibetan Studies are progressing steadily, Chinese studies have declined to some extent. This is mainly owing to the fact that Mr. Ten Yan Shen, the Chinese teacher, to whom we must remain ever grateful for his kind and faithful services, went back to his country after the first half of the year. A Chinese student of this Col-

lege department helped us, however, to some extent. But this arrangement was not satisfactory at all. In this connexion I should like to suggest that something should be done to secure the services of a permanent Professor who knows not only Chinese but also Sanskrit very well. The want of books was keenly felt throughout the year."

SIKSHA-BHAVANA (SANTINIKETAN COLLEGE).

Nalin Chandra Ganguly was in charge throughout the year as Principal.

The College worked this year under the general unfavourable conditions prevailing all over the country. Strenuous efforts were made to raise the standard of teaching and appreciable progress may be recorded in the activities of this department.

Staff.—In Economics Thakur Bhalchandra Banerji joined in the place vacated by Dhiresh Chandra Roy Choudhury. Amiya Chandra Chakravarty was called away to Europe by the Society of Friends ; his absence for about a full year has been felt very keenly. Miss Asha Adhikary and Mrs. Sudhamoyee Mukherjee have rendered valuable services to the College in teaching Sanskrit and Bengali. Sri Chandra Sen resigned his post in the course of the first term.

The present Staff consists of:—Nepal Chandra Roy, B.A., B.L. ; Probhat Kumar Mukherjee ; Promada Ranjan Ghosh, M.A., B.T. ; Boyd W. Tucker, M.A. (Chicago) ; Aimiya Chandra Chakravarty, M.A. ; Nalin Bihari Mitter, M.A. ; Sailes Chandra Chakravarty, M.Sc. ; Thakur Bhalchandra Banerji ; Nitai Binode Goswami, Kavyatirtha, Sutravisharad ; Nagendranarayan Choudhury, M.A. ; Kshitimohan Sen, Shastri, M.A. ; Asha Adhikary, M.A. ; Sudhamoyee Mukherjee, B.A. ; Rai Saheb Jagadananda Roy ; Sachindranath Mukerjee, M.Sc. ; Santosh Bihary Bose, L.Ag. ; Gour Gopal Ghosh, B.Sc. ; Trigunananda Roy, B.Sc. ; Monomohan De ; Nalin Chandra Ganguly, M.A. (Birm.).

Chemistry Classes.—Early in the year the Chemistry Laboratory at Sriniketan was equipped for teaching work up to the Intermediate Science standard, and a first year Intermediate class was opened in July, 1930. As there is already provision for teaching Mathematics and Botany it will be now possible for our students to appear in the I.Sc. examination of the Calcutta University.

Arrangements for Science teaching cannot, however, be considered satisfactory until we are in a position to open classes in Physics. We are hoping to be able to do so in 1931.

Students.—In December, 1929, the number on the roll was 50 (37 boys and 13 girls) as against 15 in 1928. In December, 1930, the total number rose to 76 (60 boys and 16 girls). Class by class the total is distributed as follows :—1st year Arts 20, 1st year Science 9, 2nd year 21, 3rd year 13, 4th year 13.

The various student societies, the Economic, the Historical, the Philosophical, the Literary, and the Debating, were liberally helped with guidance and encouragement by the members of the staff. The Economic Society has done excellent work regarding village survey and village reconstruction, both boys and girls having taken prominent part in their own spheres. An educational tour and classes in camps were other interesting features of student activities.

Three students have nearly finished the Visva-Bharati course, and they expect to receive the College Final Certificates at the end of the academic year. There are 12 students for the Visva-Bharati Mid-collegiate course.

The result of the last I.A. examination of the Calcutta University was satisfactory. All the candidates passed ; one girl was placed in the 1st, three in the 2nd and a boy in the 3rd division respectively.

PATHA-BHAVANA.

E. W. Ariam was in charge of the Santiniketan School up to February, 1930. After his departure from India Jagadananda Roy has been in charge.

General Progress.—In the year under review the members of the staff have been trying to work out the educational programme laid down by the Founder-President. The relation between the teacher and the pupil has been one of great cordiality, and the spirit of mutual help and understanding has pervaded the atmosphere of the institution. Attempts have been made to make education a matter of joy through such activities as excursions, picnics, and festivals, and to foster a sense of responsibility by entrusting the students with various duties of communal life.

Self-government has been made the key-note of discipline among the pupils. The girl students have also started their own committees for

participating in the privileges of self-government. It is hoped that both boys and girls, before they go out of the institution, will have their sense of responsibility sufficiently developed to enable them to face the realities of life with confidence.

Staff.—There have been a number of changes in the personnel of the teaching staff. Satyajiban Pal, Visvanath Mukerjee, Anath Nath Bose, Jagannath Prosad Millind and Narendra Nath Nandi left us during the year. We acknowledge with gratitude the devoted service they rendered to the institution. Manindra Nath Das Gupta, Mohit Chandra Banerjee, Hazari Prosad Dwivedi and Anukana Das Gupta joined the institution at different times of the year under review.

The present staff consists of :—

Jagadananda Roy, Nagendra Nath Aich, Tejes Chandra Sen, Hari Charan Banerjee, Tanayendra Nath Ghose, Manindra Nath Das Gupta, Nitai Binode Goswami, Profulla Das Gupta, Mohit Chandra Banerjee, Probhat Kumar Mukerjee, Nepal Chandra Roy, Promoda Ranjan Ghose, Dharendra Mohon Sen, Nripendra Nath Dutt, Hem Bala Sen, Asha Adhikari, Anukana Das Gupta, Rama Devi, Sukumari Devi, Bhakti Devi, V. Masoji, Dinendra Nth Tagore, J. N. Sen, Binode Bihari Mukherjee, Ranjit Singh, Santimoy Ghose, Baidyanath Ghose, and Hazari Prosad Dwivedi.

Sreejukta Asha Adhikari, M.A., joined the institution in March, 1930 at great personal sacrifice and took charge of the junior section. The enthusiasm and single-minded devotion which she brought to her work has gathered a group of earnest workers round her, and the Sisuvibhaga has become a real home for the younger children.

Students.—The session began on the 3rd January, 1930, with 126 students on the roll against 140 in 1929. The number of students on the 30th November, 1930, came up to 142 of which 99 were boys and 43 girls. The number of admissions was 82 against 66 withdrawals. 13 candidates were sent up for the Matriculation Examination of the Calcutta University (1930). Among them 3 passed in the First, 3 in the Second and 1 in the Third Division. One of the girl students, Amita Sen, stood first in Bengali, and won two medals awarded by the Calcutta University.

Health.—The health of the students was on the whole good. A resident physician kept them under constant observation, and gave them suitable advice whenever necessary. The management of the kitchen

was transferred to the Lady Superintendent assisted by a matron. This led to a considerable improvement in the quality of the food.

As usual the boys took great interest in football, cricket, volley ball, badminton, etc. Provision was also made for certain indigenous games. Several visiting teams came to Santiniketan in the football season and the inmates had the opportunities of witnessing a number of interesting games.

Through the beneficence of the Founder-President Mr. S. Takagaki, a great exponent of Judo (the Japanese system of physical culture), was brought out to India last year. He continued to train both boys and girls in the "gentle art of Judo" with all possible care and attention.

Cultural Activities.—The students actively participated in the different seasonal festivals and in a successful performance of the Poet's "Dak-ghar" (Post Office). Cultural subjects like painting, music, and dancing were very popular. Special efforts were made to arouse the interest of the school children in Carpentry and Weaving. Jujitsu has been a new attraction and many students have enthusiastically availed themselves of this privilege.

Jagadananda Ray writes: "We acknowledge with gratitude the services rendered by Sj. Dinendranath Tagore in connexion with the teaching of music and the successful celebration of the different festivals and musical performances which formed a distinctive feature of the institution. Our thanks are also due to the other members of the Music School for their ungrudging help. Finally we offer our sincere thanks to other departments at Santiniketan and Sriniketan for their willing co-operation."

KALA-BHAVANA (SCHOOL OF ART).

Nanda Lal Bose was in charge of the department for the year under review.

Staff.—The present staff consists of Nandalal Bose, Surendranath Kar, V. Masoji, Binode Bihari Mukherjee and Sukumari Devi.

Students.—The total number of whole-time art students was 22 out of which 8 were girl students. A few casual girl students from the College also attended the art classes besides the school students, both boys and girls from the 2nd class downward, who came for Drawing and Embroidery.

Exhibitions.—Works from our school were sent as usual to different annual exhibitions in various places in India and Ceylon. In Santi-

niketan, several small exhibitions were organized from time to time in which exhibits of embroidery, batik work, wood block printing, painting and sketches of various artists were shown. A special exhibition of toys of various countries was also arranged.

New Crafts.—Batik work was introduced in the Crafts Section and was enthusiastically taken up by some of the students who attained a high standard of production.

Other Activities.—The members of the staff and the students of the Kala-bhavana helped in organizing the different festivals in the Asrama such as the New Year Festival, *Dol Purnima*, (Spring Festival), *Varsha Utsav*, (the Festival of the Rains), *Briksha-Ropan*, (the Arbour Day), *Sila-Yajna* (the Ploughing Day) and also in decorating exhibitions and pandals, and in staging dramatic performances.

Old Students.—Among the old students, Birbhadra Chitra has been appointed Superintendent of the Madras School of Art; P. Hariharan has proceeded to Japan for learning pottery; Anukana Das Gupta is serving in the school department and Indusudha Ghose at Sriniketan. Manindrabhusan Gupta and Ramkinkar Baej have been living in Santiniketan for some time and have assisted in the work of the art school. Some of the older students have organized a guild called "Karu-Sangha" with the object of supplying to the general public various artistic works such as Designing, Fresco-painting, Terra-cotta work, Embroidery, Batik etc., and also for publishing art works. It is hoped that the "Karu-Sangha" will enable us to keep some of the old students actively connected with the Kala-bhavana.

Visitors.—A large number of people visited the Museum and the Art School during the year, and their keen interest and sympathy were deeply appreciated by the workers. Two Hungarian lady artists stayed in the Asram for seven months.

Gifts.—The Founder-President wrote a New Bengali Primer in two parts, *Sahaj Path* Parts I and II, and arranged that the entire sale-proceeds should be credited to the Kalabhavana Fund so as to enable the Kala-bhavana to provide training in Art-crafts. We acknowledge with thanks the receipt of various publications on art from some of our friends.

Urgent Needs.—The Endowment Fund is not adequate to meet the growing needs of the institution. Rs. 12,000/- is urgently required for building a hostel to accommodate at least 20 students, and Rs. 2,500/- for constructing a shed for housing the craft section. It is also necessary to provide a few scholarships to enable deserving students to continue

their work at Santiniketan a little longer, and also to make it possible for them to visit important art centres in India. We earnestly appeal to all lovers of art for donations. ✓

KALA-BHAVANA : MUSIC SECTION.

Dinendranath Tagore was in charge of the Music School, and was assisted by Rama Devi, Ranjit Sinha, and Santimaya Ghosh.

The average number of students in this section was about 70 during the year. The Music School is very seriously hampered for want of funds. The teacher of instrumental music works 6 hours a day and yet cannot give individual attention to all the students. Formerly all the younger children used to be thoroughly trained in singing. We cannot do so any longer ; and this is the reason why it has become so difficult to find good singing voices among the younger pupils. In spite of difficulties a number of successful music festivals were held in 1930, and the members of the staff and students actively co-operated in arranging Asram festivals on many occasions.

LIBRARY.

General.—The Visva-Bharati Library comprises the following sections :—

(1) General Library at Santiniketan, (2) Manuscript Library, (3) Art Library, (4) Sriniketan Library, (5) Tibetan Library, and (6) Children's Section.

Probhat Kumar Mukherjee was in charge as Librarian throughout the year.

Number of Books.—The total number of books in the library was about 38,000 at the end of October, 1930.

The general accession was particularly poor in 1930.

Issues.—There was a big increase in the number of issues during the year owing to the expansion of the college classes. The total number of books issued during the year was over 15,000, out of which nearly 10,000 were issued to the students.

SREE-BHAVANA.

Miss Hembala Sen worked as the Lady Superintendent throughout the year.

The average number of girl boarders was 48. Three girls passed the I.A. and four girls the Matriculation examination of the Calcutta

University. One of the Matriculates, Amita Sen, stood first in Bengali.

Besides the ordinary school subjects, the girls learn embroidery, needle-work, alpana etc.; two girls attended the weaving school at Sriniketan. Special stress is laid on music, and every girl is required to learn singing and playing at least one instrument. In the Kala-bhavana a number of girl students are working whole-time on drawing and painting; some of them have also taken up batik-work.

The unique feature of the Sree-bhavana is, however, its community life. The girl students, under the supervision of the members of the staff, are entrusted with the entire responsibility of managing the Sisuvibhaga (Children's Section). In this way they obtain training in cooking, domestic economy, household management, and the care of children in intimate contact with life.

The health of the students continued to be satisfactory throughout the year. They play outdoor games regularly, and go out for long walks. Many of them are learning dagger and lathi play, and Jujitsu.

Healthy outdoor activities, cultural studies and community life offer opportunities of education not available in other institutions, and it is gratifying to note that there has been a rapid but steady growth of this branch of the Visva-Bharati.

SRINIKETAN.

GENERAL ADMINISTRATION.

Rathindranath Tagore was in charge of the Institution during the first four months of the year under review. He left for Europe in March, and Gour Gopal Ghose was appointed to act as Sriniketan-Sachiva during his absence.

Sriniketan-Samiti.—The Sriniketan-Samiti met 11 times during the year and the attendance of local members was satisfactory.

Kalimohan Ghose, Santosh Bihari Bose and Gour Gopal Ghose were elected respectively Superintendents of Village Welfare, Agriculture, and Industry Departments. Premchand Lal having left for England last year on study leave, Kalimohan Ghose remained in charge of Education Department during the year.

Appointments, Resignations and Leave.—The appointment of Dhirendramohan Sen M. A., Ph. D. (Lond.) by Mr. L. K. Elmhirst after consulting the Samiti, as a Research Psychologist for one year from March, 1930, was a great help to the Institution. He took special charge of the Siksha-Satra boys and carried on certain experiments in Rural Education.

P. Hariharan of the 'Crafts' section resigned for going to Japan for further study in Wood Block Printing and Commercial Art, and Srimati Indusudha Ghose of Kalabhavana (Santiniketan) was appointed in his place.

The following new appointments were also made during the year:—Mrs. K. Kasahara (Education), Trigunananda Roy (Laboratory), T. Kono (Carpentry), Santosh K. Roy (Dispensary).

The services of Santosh Bihari Bose of the Agricultural Department of the Government of Bengal were retained for a further period of one year on the same terms.

Kalimohan Ghose of the Village Welfare Section was granted leave with full pay for four months from November, 1930, for going to England on Visva-Bharati work. He intends to visit various centres of Rural Reconstruction work in foreign countries.

General Progress.—Owing to the absence abroad of the Founder-President and of Rathindranath Tagore, Sriniketan-Sachiva, the activities of the Institution suffered to a very great extent. On the whole, how-

ever, appreciable progress was made in all the departments as will be evident from the departmental reports. It is gratifying to note that the number of students and apprentices increased beyond expectations ; in fact we are finding it difficult to provide them with proper accommodation.

Land Development.—The Demonstration Farm has been extended on the northern side by about 12 acres, and has been properly laid out and fenced. Its present area will be about 100 Bighas. On the north of the Dairy Buildings one big embankment over 600 ft. in length has been erected to regulate the water course of the Fodder Farm and to store the surplus water in the farm tank. The waste lands on the east of Cheap's Kuthi and on the south of Surul Danga Santhal villages have now been brought under cultivation and properly laid out in acre plots. A further area of about 80 Bighas of waste land on the east and south of Palimajhipara has been similarly laid out. It is estimated that about 60 or 70 acres of new paddy land have thus been added to the Farm. These fields are expected to yield a fairly good return within the next few years. Erection of Boundary Pillars on the borders of the newly acquired land have been completed.

Roads.—The road which was started last year has been completed. Various other minor roads were also constructed in different parts of the Institution.

Orchard and Gardens.—Successful attempts were made to grow certain fruit trees on the southern and western banks of the tank within the compound, and over 200 lemon grafts were planted in the plot on the south of the office building. Crafts of flowering trees and plants have been planted along the roads and at suitable places within the compound.

Buildings.—A new house was erected for which a donation of £200 was received from Mr. L. K. Elmhirst. It has been named after Kasahara who served the Institution with devotion and loyalty till his death in 1927. The well at Cheap's Kuthi was also completed at a cost of Rs. 1,372-4-0 which was met from an earmarked fund of Rs. 5,000/- created by a donation from Mr. L. K. Elmhirst.

Sriniketan Library.—Sudhindra Kumar Sen was in charge of the Sectional Library at Sriniketan which contains about 1,000 books and reports on agriculture and allied subjects. A number of Indian and foreign newspaper and journals are also kept in the reading rooms.

Sriniketan Laboratory.—The Sriniketan Laboratory which was started last year has now been fairly equipped for holding both Practical and Theoretical classes in Chemistry and Botany. Besides the Inter-

mediate Science students of the Santiniketan College, the Farm and Workshop apprentices are receiving instructions in Chemistry, Botany and Elementary Physics. Popular lectures on Elementary Sciences for Siksha-Satra and other village boys of the weaving section were also given. Sachindranath Mukherji, M. Sc., was in charge of the Laboratory and he was assisted by Trigunanda Roy, B.Sc. Mr. Mukherji has been carrying on certain researches on the "Variation of the Electric Charge on Colloid Particles" for which he brought the necessary apparatus at his own risk from the Science College, Calcutta.

Sriniketan Observatory.—Manindra Chandra Roy, who has been recognized by the Meteorological Department as an Auxiliary Observer, was in charge of this section; he was assisted in his work by another member of the staff. A number of valuable instruments was lent to us from the Alipore Observatory, and "The Daily Weather Report" of the Calcutta Meteorological office was supplied free of charge. On the advice of the Inspector of Observatories minor changes were made in the enclosure where the Rain Gauge and other instruments are kept and also in placing of the new Barometer. Our station is now equipped with all the necessary instruments and charts, and we hope it will soon be made permanent and recognized as a second class Observatory. Our best thanks are due to Dr. S. N. Sen, Meteorologist, Calcutta for his kind help and co-operation.

Foundation Day.—The Foundation Day Ceremony on the 6th of February last was a very successful function. The presence of both Mr. and Mrs. Elmhirst was a source of inspiration to the workers. Eight years ago on the same day Mr. Elmhirst with a batch of six students from Santiniketan had come over to Surul and settled down in an inhospitable surrounding to give a start to this Institution against great difficulties. In spite of indifferent health he did not spare himself in any way, and living and toiling with his fellow-workers built up the foundation of the institution. Although he left for Europe after some time, both he and Mrs. Elmhirst continued to take an active interest in the welfare of the institution. All the workers and friends of the institution therefore felt very happy to see them in Sriniketan this year.

An Exhibition illustrating the activities of the different sections of the institution was arranged at the same time, and was opened by Mrs. L. K. Elmhirst.

Co-operative Conference.—On the 10th and 11th of February, a Conference of the representatives of Co-operative Societies was held to

discuss the possibilities of introducing Rural Reconstruction Work in villages. The Conference was opened by His Excellency the Governor of Bengal, and was presided over by Mr. L. K. Elmhirst. The delegates number over 270, and took great interest in the proceedings of the Conference.

Ploughing Day.—The “Hala-Karshana Utsava” was held on the 12th of September near the Surul Danga Santhal villages. Sj. Ramananda Chattopadhyaya and Pandit Vidhushekhara Bhattacharya conducted the ceremony. All the inmates of Sriniketan and Santiniketan and most of the village people in the surrounding villages joined in the Utsav. About 100 pairs of bullocks with ploughs formed a beautiful procession which was a prominent feature of the festival. Prizes were distributed to the three best pairs to encourage the improvement of draught cattle in the villages. The Santhals and the Koras of our five labour colonies numbering over two hundred danced and arranged a picnic for themselves after the ceremony was over.

Visitors.—Among the many visitors to the Institution the following names arranged according to the date of their visit may be specially mentioned :

Officials : Mr. R. Kato, Japan; Rev. Kobayashi, Japan; Mr. S. N. Goode, Commissioner, Burdwan Division, Chinsurah; Mr. C. G. B. Stevens, District Magistrate and Collector, Birbhum; Sir T. Vijayaraghavacharya, Vice-President, Imperial Council of Agricultural Research, Delhi; Lt.-Col. Chopra, School of Tropical Research, Calcutta; Mr. Vishnu T. Korke, Central Research Institute, Kasauli; Dr. N. Gangulee, Professor of Agriculture, Calcutta University; Mr. T. Viraraghavan, Cocanada; Florence Forrester, Washington D. C.; His Excellency Sir F. Stanley Jackson, Governor of Bengal, Lady Jackson and Party; Mr. S. K. Halder, I.C.S. and Mrs. Halder, Rampurhat; Mr. J. A. Hyde, Civil Surgeon, Birbhum, and Mr. G. S. Dutt, I.C.S., District Magistrate and Collector, Birbhum.

Non-officials : Mr. H. G. Timbres, Baltimore, U.S.A.; Mr. Arthur E. Holt, Chicago, U.S.A.; Mr. John B. Holt, Chicago, U.S.A.; M. Azizul Haque, Krishnanagar; Mr. J. M. Robert, Mission Hospital, Madura; Mr. H. M. Smith, Mission Medical School, Vellore; Mr. Promodenath Roy; Dr. Birendranath Dey, Chief Engineer, Calcutta Corporation; Dr. Kenyon L. Butterfield, New York, U.S.A.; Mr. and Mrs. Robert E. Bruce, Boston Mass, U.S.A.; Mr. J. S. Edstream and party, Vesteras,

Sweden; Mary H. Y. Remfry, Calcutta; Baba Mithuji, Bombay; Mr. David Howard, Moradabad, U.P.; Dorothy E. Johnston, London; Mr. N. Sankara Aiyar, Calcutta; Mr. N. Seshadinathan, M.B., Mylapore, Madras; Mr. Mehta Uddhodas, Retired Chief Judge, Bahmalpur State; Mr. Jamshed Cowasji Patel, Bombay; Mr. Kaiku Sorabji Buchia, Calcutta; Mr. H. Majumdar, Advocate, Sylhet; Martha L. Roct (International Bahai Speaker), New York, U.S.A.; Mr. A. K. B. Bakhtiar, Karachi; Mr. J. C. Gadiwala, Calcutta; Mr. M. P. Mehta, Calcutta; Mr. Manek Jamshedji Deshai; J. R. Darumela, M.B.B.S., Calcutta; Mr. K. Kapadia, Calcutta; Mr. Rama Deva, Principal. Gurukul Kangri, Hardwar.

VILLAGE WELFARE DEPARTMENT.

Kalimohan Ghosh was in charge of this department up to November when he left for Europe to visit important centres of welfare work. He met other workers of this department almost once in every week and discussed the village problems with them. Reviewing the work of the year he writes: "We, who are in constant and close touch with all the workers, can without any reservation say that most of our workers in this department have sincerely striven to serve the people in the right spirit."

The ten villages in which intensive work has been started have been organized into two groups: 6 villages round Ballavpore under Hemanta Kumar Sarkar assisted by 3 part-time workers, and 4 villages under Usharanjan Dutta assisted by 3 other part-time workers.

Conferences.—At the time of the Sriniketan Anniversary two Conferences, one of the representative of Co-operative Credit Societies and the other of the Depressed Classes people, were held. These two conferences were presided over respectively by Mr. L. K. Elmhirst and Mr. C. G. B. Stevens, I. C. S., Collector of Birbhum. Two meetings with Purdah ladies and three mass meetings were also organized during the year.

Gardening.—Special attention was given this year for the development of vegetable gardening in the villages. Villagers were induced to plant fruit trees and grow vegetables in their homes. A common plot was kept apart for cotton growing near Santhal villages. The Santhals contributed their labour on co-operative basis, and the result achieved was satisfactory.

Brati-Balaka.—Last year the total number of Brati-Balaka troops in the surrounding villages was 10. Two new troops, one in a Santhal village near Ballavpore and another in Adityapore, were organized this year. The total number of Brati-Balakas in the 12 troops is 250. These twelve troops are divided into four main groups namely—(i) Bolepore, (ii) Laldaha, (iii) Ballavpore and (iv) Sriniketan.

Annual Rally: The Annual Rally was held along with the Anniversary on the 6th of February last, and was attended by 300 Brati-Balakas from Suri, Sultanpore, Labpore and also from all local troops. In the annual sports the "Brati-Balaka Pataka" (The Championship Flag) was won this year by the Bolepore Troop. A large number of spectators from all classes were present during the annual sports and took keen interest in the proceedings. The prizes were very kindly given away by Mrs. Elmhirst.

General Activities: An exhibition of Brati-Balaka Handi-work and collections was also arranged at the same time along with the departmental exhibition.

During the last anti-malarial season Brati-Balakas of the village troops helped their parents in kerosinizing tanks and dobas, distributing quinine and in some cases in clearing jungles. One night school in each of the four local centres is efficiently run by the respective leader in charge with the help of local troops. The students of these schools come from the so-called depressed classes.

Weaving training centres, one in Ballavpore and another in Laldaha, have been organized by the respective workers of the villages, where a number of Brati-Balakas are regularly receiving training.

The store which was organized on co-operative basis by the Bolepore Brati-Balakas is progressing steadily. A branch has been recently started in Laldaha, which is run and supervised by the local Brati-Balakas.

Special attention was given to the Physical Culture of the boys. Lathi and dagger play have been introduced along with drill, games and sports. The Brati-Balakas did useful work in sanitation and policing during Kankali and Mulluk Melas.

Excursions: Seven excursions were organized during the year under report. The boys were taken to distant villages and were given facilities to study the different problems of the villages, mix with the local boys, play with them and thus establish personal contact with one

another. During excursions the boys cooked their own food, washed their utensils, and kept detail accounts of expenditure. These excursions were very popular and were helpful for the development of a healthy spirit of comradeship amongst the village boys.

Night School.—The village boys of the Poor and depressed classes scarcely get any time to read in the village day schools, because most of them have to help their parents in their work. The primary aim of the night schools is to give opportunity to these boys to learn reading and writing to a certain extent. At present the number of these schools under our supervision is 9, and the total number of students in them is 198. One school had to be closed for want of funds.

Along with elementary reading, writing, and arithmetic, the boys are taught nature-study, weaving, gardening, games and sports. Most of these schools have their own plots of flower and vegetable gardens. Both the agricultural and the educational departments of Sriniketan co-operated with the teachers in this work.

Circulating Library.—The total number of books in our Circulating Library is at present 385 distributed under the following heads:—Poetry 47; Drama 43; History and Biography 39; Fiction 25; Science 31; Religion and Social 45; Children's literature 37; and Miscellaneous 66.

Besides the above, 52 volumes of books of different popular writers have been secured. 5 monthly magazines, dealing with health, social and economic problems are also kept in this section.

The total number of books issued during the year to individuals and to village societies was 709.

Training Camp.—As usual a training camp was arranged during the Puja holidays and was availed of by the apprentices of our Institution and some people from outside who were desirous of starting village welfare work in their villages. The subjects taught were: (i) Brati-Balaka Organisation, (ii) Village Sanitation and First Aid, (iii) Rural Reconstruction and Rural Education, (iv) Cottage Crafts and (v) Elementary Agriculture. The total number of workers trained so far is 140.

Mahila Samity.—Two Mahila Samities of Surul and Ballavpore villages are progressing satisfactorily under the able guidance of Mrs. Nanibala Roy, who visited both the centres regularly and gave instructions in Sewing, Cutting, Child Welfare and Maternity Work. The

number of members in the Surul Samity is 20 and in Ballavpore 23 as against 12 and 6 respectively of the last year. Attempts are now being made to organize a new Samity in Bandgora village.

Rural Survey.—After completing the Rural Survey of Raipore village which was published recently, Kalimohan Ghose undertook the survey work of Bandgora. A start was made, but unfortunately due to his departure for England, the work could not be completed. A Rural Survey of Bhubandanga, Benuri and Islampore has also been started.

Sriniketan Dispensary.—Jitendra Chandra Chakravarty, M.B., was in charge of the Dispensary and the Health Work in villages. The number of patients this year has much increased in comparison with that of the last year.

Patients from 150 villages came for medical relief and were satisfied with the care and help they received here. The Dispensary is becoming very popular and it is difficult with our resources to meet the requirements of most of the neighbouring villagers. At present we have no arrangement for in-door patients and therefore many medical, surgical and midwifery cases which require constant and careful attention, had to be refused.

We were fortunate to have Dr. H. G. Timbres, M.D., of the American Friends Society amongst us last year in November. He undertook a general survey from the medical point of view of the surrounding villages and submitted it to his society for consideration. Some portions of that report was published in the Visva-Bharati Quarterly last year.

The inadequate or rather want of any proper medical relief in our countryside so much moved Dr. Timbres, that he himself decided to undertake to build up a centre of Health Work at Cheap's Kuthi with arrangements for in-door and out-door patients. He is now travelling with our Founder-President to raise funds for the purpose.

Malaria this year took an epidemic form throughout the district. The prevalence of Malaria began from August last and it increased in October. In October, 1929, the total number of patients was 870, and Malaria Cases were 541; this year October, (1930) the total number of patients was about 1,500, of which about 1,000 were malaria cases.

In spite of Anti-Malarial measures, the suffering from Malaria cannot be properly solved if the economic condition of the people are not improved to a great extent.

Aruna & Amita Nursing work.—Mr. Sisir Kumar Basu of Sabour, Economic Botanist to the Government of Bihar and Orrisa, gave a donation of Rs. 10,000/- in 1927 to form an endowment in memory of his two daughters to be called after them the "Aruna and Amita Endowment." The donor desired that the income out of this fund should be utilized for providing medical relief in the villages by free distribution of medicine and diet, and if possible, by free nursing of the sick, and also such relief as may be given at the homes of those sufferers whose sense of self-respect prevents them from attending Charitable Dispensaries and hospitals. During the year our worker attended 713 patients in their own homes in 25 different villages. Most of the patients suffered from pneumonia, bronchitis, typhoid, gangrene, phthisis etc. Besides nursing he looked after the feeding of the patients. 74 demonstrations in nursing were also arranged in different villages.

Owing to serious illness of our worker, Abani Kinkar Mukherji, the nursing work suffered to a great extent during the months of October and November last.

RURAL RECONSTRUCTION WORK AT BALLAVPORE.

The Ballavpore Co-operative Health and Rural Reconstruction Society was formed in July, 1925 and it was registered on the 10th of November of that year.

Last year we published a detailed report of the work of the Society from 1925 to 1929. Below is given a record of the work in 1930.

Public Health and Anti-Malarial Works. Over 500 feet of new roads were constructed, and 1,800 feet of old roads were repaired during the year; 2,000 feet of roads were made *pucca* with Kankars. Nearly 7,000 feet of drains have been cleaned twice, and 800 feet of new drains have been opened. One big manure pit has been removed from the side of the road to a distant place. Up till now nearly 3,000 feet of roads have been constructed and 7,600 feet of drains opened. Every year the roads are repaired and the drains are cleaned.

One big *doba* was partly filled up; one little tank and one big *doba* were cleaned; about half a *bigha* of jungles by the side of 5 big *dobas* were cleared.

Throughout the malaria season *i.e.* from July to November all the

dobas numbering about 40 were kerosinized once a week. The amount of Quinine distributed was 5,381 grs.

Up till now 12 *bighas* of jungles have been cleared and 48 *dobas* have been filled up.

Malaria. Malaria broke out in this and the neighbouring villages in an epidemic form. The total population of the village was 99 of whom 2 members were absent from the village throughout the whole malaria season. Of the remaining 97, 67 persons suffered from Malaria this year, giving a Malaria percentage of over 69 per cent.

Maternity Work. Four *dhais* of the village (who were trained up in maternity work by the doctor at Sriniketan in 1927) are successfully attending calls from 8 villages within 5 miles.

Primary Schools. A night school was started in 1926 with 10 students. This year the number of students was 18 against 12 in 1929.

Morning School. The morning school was started in 1929 with 17 students. This year the number rose to 43, of whom 11 were girls, 28 boys, and 4 adults. The students come from four other neighbouring villages, *viz.*, Dangapara, Sadipur, Khejurdanga and Santalpara, and belong to Brahmin, Sadgop, Weaver, Saha, Muchi, Dom, Kora, and Santal families. All the students, irrespective of caste, sit and read together.

The object of this little school is to train up the boys in a way that, when grown up, they can live well, earn well, and can improve the village life to make it as it was in olden times, the centre of life of the country at large.

The method of teaching in this school is a little different from other schools. We never try to whip out the intelligence of the little boys nor do we set for them a heavy burden of task to be done in their holidays. Besides reading and writing, the students are taught to sing. They have learnt some of the songs of Rabindranath.

Almost every month, the teacher and the boys sing simple songs in tune with *khol*, *karatal*, *kanshi* and *bell*, all moving in a circle round the *Nim* tree in the *Asram*.

The boys have a vegetable garden. This year they have made another garden of plantain. The products of the garden are distributed among them.

On two evenings the night school boys had their garden festival. They plucked vegetables from their garden, prepared their food in the *Asram* and dined together.

Adult Education. 16 meetings of the reconstruction society were held this year. A good portion of the Ramayana was read out to the members.

Evening and mid-day talks were given on the following subjects: Ancient and present economic condition of the district; Educational problems of the country; The cattle and the milk problem of villages; Medical properties of herbs and plants; Utility of having a holiday in every week and how it should be spent; Value of music and festivals in a village community; Duties of the people of Ballavpore and how they can co-operate with and serve other villages; Cottage Industry in its economic aspect; Readings from selected books of standard authors.

Hari Sava. A *Hari Sava* was started at the end of June. It was settled that after one hour of the setting of the sun, the bell would be rung in the house of the society, when every member would come and join the Sava. At first Ramayana, Mahabharata, Gita or some other such sacred book would be read and explained, and afterwards Sankirtan be held.

Ever since that date the work of the Sava is going on regularly. All the people, irrespective of caste and creed, sit together and join in the *kirtans* in the spacious verandah of the Samiti's house." Weather permitting, the party goes round the village streets touching the quarters of the people.

This *Hari Sava* has created a new life in the village producing other festivals in its turn.

Janmastami. The *Janmastami* or the festival of the birthday of Srikrishna was observed by the Samiti. The house of the Samiti and its precincts were decorated with leaves, flowers and *alpanas*. Every member cleaned his own house and the street nearby, and made decorations with *alpanas*.

The people of Sriniketan, Santiniketan, Dangapara, Khejurdanga and Santalpara, the teachers and students of the night schools under Sriniketan, the Brati-Balakas of Bolpur, Santalpara and the Siksha-Satra with their troops were invited to attend the festival.

The Ballavpore men held Nagar Sankirtan round the village before sunrise. The guests assembled by 8 o'clock in the morning, and a meeting was held presided over by Kali Mohan Ghosh, who briefly narrated the life and works of the Lord Krishna. The lecture was highly apprecia-

ted by the people. After the lecture he read and explained 5 verses of the Gita in simple Bengali.

Afterwards there was a Takli competition of yarn spinning in which 30 Brati-Balakas representing the Bolpur, Surul, Santalpara, Siksha-Satra and Ballavpore troops took part.

This was followed by a display of Lathi and Dagger play. The Brati-Balakas of Bolpur, Siksha-Satra and Ballavpore played very well, and attracted much notice.

Next there was a grand *kirtan* with *khol* and *kartals*. All the village people, the students and the teachers sang together, and the party came half round the village. Light refreshments were served after the *kirtan* was over.

In the evening there was again *nagar sankirtan* round the village ; then the *puja* was held in proper form. The priest, the Assistant Secretary of the Society, narrated the life history of Sri Krishna, and explained two important verses of the Gita. This was recited by all present, Brahmin, Sadgop, Weaver, Potter, Hari, Muchi, Dom joining in the chorus with the priest. After this the *prasad* was distributed amongst all, and was sent to all the members who were absent.

Nandotsava. Next day there was the *Nandotsava* i.e., the Utsava that Nanda held after the birth of Sri Krishna.

All the people, young and old, joined together and held *kirtan* in the house of the Samiti. It had been settled the previous night that the *kirtan* party would go into the house of all the people irrespective of caste. The idea came from the people themselves without any outside prompting. The party first entered into the house of a Brahmin ; the owner of the house offered a coin. In this way the party moved on from house to house. Then it entered the house of a Muchi, and tears came to the eyes of the inmates. Everyone was moved and the *kirtan* became sweeter. In this way the party visited the house of every Muchi, every Dom and every Hari.

In the evening there was a '*narikel karakari*' in which people from four villages took part. After the function was over, there was a meeting of all the people in which the object and methods of work of the Samiti was explained ; and they were asked to do the same in their own villages. This was followed by a *kirtan* in which even the Santals joined. After the *kirtan*, all people recited in a chorus two verses of the Gita.

Radhastami. On the *Radhastami* day, there was another festival. People of three other villages were invited. This day it was *Hari-Basar*. Throughout the whole day and night, the *kirtan* and the *puja* went on.

The women suggested that next day there should be a Mahotsav and they took the initiative. They collected rice, dal, and vegetables, and started cooking from early morning. All the village people including those that were invited from outside joined in the feast.

In the evening there was '*narikel kara-kari*' which was won by Santals of Ballavpore.

The month of Kartik is regarded as holy. In this month every evening the people gathered in the Sevasram. Five slokas of the Gita were read and explained every day, and then there were verses recited in a chorus by all assembled. Afterwards a portion of the Ramayana was read and explained, followed by *kirtan*.

One member performed *hom* and *Satyanarayana puja* continually for three days. Every day after the *hom* and the *puja* were finished, portions of the Gita and the Ramayana were read and explained and then *kirtan* was held.

Brati-Balaka. The students of the two schools formed the Brati-Balaka troop last year. This year another troop has been formed at Santalpara. The girls of Ballavpore, Santalpara and Dangapara are also combining to form a troop of Brati-Balaka.

That there is a necessity and possibility of introducing the industry into the neighbouring villages, we have explained in our last year's report. We also gave an idea therein of the requirements of the section for the purpose.

Khadi Work. The Ballavpore people are extremely poor. They are almost entirely dependent on agriculture, and more than 95% of the fields yield only one crop, paddy. Most of the irrigation tanks are silted and monsoon rainfall is extremely uncertain in its character. The people are under a heavy burden of debt, so that famine conditions are practically chronic. They have, however, a good deal of leisure at their disposal; practically more than half the year they sit idle without any occupation. Charka which requires but little capital can therefore give them some relief, however small it may be.

In our survey of 1926, it was seen that the villagers require more than Rs. 800 every year for clothing. A good portion of this amount may be saved by the substitution of home-spun clothes.

We are trying to make the village self-supporting in clothes in the near future. 4 village boys have learned to weave,—and we also have an expert in Khadi-work. Work was begun from the middle of September. The villagers took it up in earnest, but progress was hampered by the outburst of malaria. With the exception of 5 or 6 boys who had received some training before, all the workers were novices. At first the work was concentrated at Ballavpore, but as usual it gradually spread to other villages. The record of 3 months work (September to November, 1930) is given below :—

	Ballav- pore.	Danga- para.	Ken- danga.	Santal para.	Total.
No. of people trained.	27	12	2	7	48
No. of Charkas working.	13	5	1	0	18
Yarn spun.	3 Srs. 1 Ch.	2 Srs. 11 Ch.	12 Ch.	0	6 Srs. 8 Ch.
Khadi woven.	14	0	0	0	14 yds.

A donation of Rs. 100 was received from Sj. Prabhat Mohan Bando-padhyaya, an old pupil of Sj. Nandalal Bose, and a small donation from the President's Fund.

Mahila Samiti (Women's Association). Members of the association have learnt tailoring and needle work. They are making their household articles themselves.

The visit of Mr. G. S. Dutt, I.C.S., the District Magistrate and Collector of Birbhum, on the 4th of November gave a great impetus to the work of the Samiti. Mr. Dutt gave a donation of Rs. 40 and several books to the association which has been affiliated with the Sarojnalini Narimangal Samiti.

Irrigation & fishery. All the four tanks were filled with rain water, which was used for irrigation in October. Fish spawn to the value of Rs. 40, Rs. 15, and Rs. 15 were put in the tanks in 1928, 1929 and 1930 respectively.

Co-operation with Neighbouring Villages. We reported last year that three villages had combined together in the matter of Co-operative

Bank, Brati-Balaka activities and schools. In 1930, the people of Ballavpore, Dangapara, Sadipur, Khejurdanga and Santalpara performed the Janmastami festival with their united efforts. They were 2 joint meetings of Ballavpore, Dangapara, Khejurdanga and Santalpara to draw up a plan of combined welfare work; 3 meetings of Dangapara and Ballavpore to discuss plans for the development of the work of Dangapara Society; joint meetings of Khejurdanga and Ballavpore to consider ways and means for the education of boys and girls; and a joint meeting at Santalpara with the headmen of Dangapara, Ballavpore and Santalpara. In 1930, Dangapara, Khejurdanga and Santalpara co-operated with Ballavpore in making and repairing roads, in opening and cleaning drains and in clearing jungles.

Extension Centre. S. J. Fanibhusan Ghosh, one of the teachers of the weaving school, is a resident of the village Bogdoura, 8 miles away from Ballavpore. He lived in the Sevasram for nearly 3 years and learnt rural reconstruction work in all its aspects. In May, 1930 he went back to his village to start welfare work.

He is earning his livelihood by working a loom. He takes yarn from the Sevasram, weaves clothes which are sold from the Sevasram and the sale proceeds are given to him without charging any commission. He has introduced 2 Charkas and 5 Taklis and is teaching one student to weave. He is also forming a local Brati-Balaka Troop. Fanibhusan is keeping himself in intimate touch with Ballavpore, and Bogdoura may be called the first Extension Centre of the Ballavpore Rabindra Sevasram.

The Ploughing Day. 5 cultivators of Ballavpore and Khejurdanga, and more than 60 pairs of bullocks from the Ballavpore centre participated in the "Hala-Karshan Utsav" (the Ploughing Day Ceremony) at Sriniketan. All the prizes were won from the Ballavpore centre; Khejurdanga winning the first prize and Ballavpore the other two prizes.

Other activities. In 1929, an arbitration Panchait was formed and 5 litigation cases were settled. In 1930, 4 cases came up before the committee and were all settled.

It has been arranged that whenever there is any emergency a bell will be rung in the Sevasram, when all the villagers should gather together for concerted action. In 1930 the alarm bell was rung 4 times, and the system proved to be highly beneficial to the people.

Co-operative Credit Society. The working capital of the co-operative credit society which was registered on the 10th January, 1928, was Rs. 1,964-4-6 on 6-11-1928, Rs. 5,617-5-4½ on 31-12-1929, and Rs. 5,955-12-4½ on 30-11-1930.

Gardening. One member is drawing a decent income from banans cultivation. Banana, Brinjals, Tomato and Chillies are being grown in 7 new plots in 7 families.

Visitors. Their Excellencies Sir and Lady Stanley Jackson visited the Sevasram on the 10th February, 1930. An exhibition of the products of the Mahila Samiti, of the weaving and spinning sections, and of the collections of the Brati-Balakas was arranged for the occasion, and the Brati-Balaka troop gave an impressive demonstration of fire-drill.

We give below a few extracts from the Visitor's Book. Mr. L. K. Elmhirst wrote on the 8th February, 1930 :—"Dorothy, Michael and I visited the village and were delighted to find so many signs of happiness, health and self-help apparent. Compared with the darkness and poverty that I remember eight years ago when I was first entertained by the headman, it is not difficult to see that a real new birth has taken place, that new light has come in, and behind the very significant movement in roads, in health, in surroundings and in general well-being, somehow a new force is apparent which seems to inspire the hearts and minds of villagers of all classes. The new force once released cannot be held in and during the next few years I hope to hear of it spreading through the whole neighbourhood. The spirit of the workers and their scientific attack upon rural conditions, these are the weapons which the whole rural world is waiting for. Only in this way can we approach a balance between the life of town and village."

Mrs. L. K. Elmhirst wrote on the same day :—"This has been a joyous visit. Everyone has been most wonderfully kind and hospitable and we take away with us a happy memory of all the good work that is being done and of the warm generous spirit that is apparent in everyone."

H. E. Sir Stanley Jackson wrote :—

"I was much impressed with what I saw during my visit to Ballavpore. There appears to be a good system of organization and the spirit of Co-operation is in evidence. I was particularly pleased with the Boys Scouts—who seemed keen and enthusiastic and I appreciate the value of

the lesson to be learnt from the movement. I wish the co-operative Societies success."

Mr. Guru Saday Dutt, who visited the Sevasram on the 4th November, made the following remarks:—

"It was a very great pleasure to me to see the excellent rural reconstruction work which is being shown in this village and the wonderful transformation which has taken place in the mentality of the people."

Bandgora. Sj. Usharanjan Dutta was in charge.

The total population of the village is 181 in 43 families (males 49, females 65, boys 40, girls 27) out of which only 31 are literate.

The Samiti was organized in 1926 ; 14 meetings were held in 1930 to discuss various problems of the village.

General Activities. A night school was established last year, but had to be discontinued for want of funds. Evening talks for adults on different subjects were regularly given for three evenings every week, and 5 lantern lectures were organized on Health and Sanitation ; Ramayana and other sacred books were also read occasionally. A purdah meeting was arranged to explain the usefulness of a 'Mahila Samiti.'

Health and Sanitation. A Homeopathic Dispensary was established and was conducted efficiently by the worker Usharanjan Dutta. There were 50 patients in the dispensary during the year under report. The Malaria percentage was higher than the last year, but in comparison with surrounding villages, Bandgora suffered less. The total number of malarial patients in the Samiti area was only 25.

Agriculture. There was more extensive cultivation of sugarcane, potato and onion ; cotton also was grown in a small plot. Vegetable gardening was taken up by 5 families, and different kinds of fruit trees worth about Rs. 25 were purchased by the villagers.

Industry. 6 members of the village were spinning Charka this year. The preparation of 'Sathi' had been introduced in the village. The villagers were interested in this and they have decided to grow 'Sathi' plant in the uncultivated land next year.

Miscellaneous. One litigation case was settled by arbitration.

The main festival of the village is Kali Puja. All the villagers without any distinction of caste and creed joined this festival in 1930.

Visitors. Mr. and Mrs. Elmhirst, Dr. H. G. Timbres and Miss Alice Mary Clarke visited the Samiti and expressed their great satisfaction with its work.

Accounts. The Samiti's account was audited by the Auditor of the Co-operative Department. He was thoroughly satisfied with the accounts, an abstract of which is given below:—

<i>Income.</i>				<i>Expenditure.</i>			
Subscription from the Members	...	39	12 0	Jungle cleaning	...	20	0 0
Grant from District Board	...	68	0 0	Road repairing	...	82	8 0
'Musti-Viksha'	...	5	0 0	Opening Drains	...	8	0 0
Temporary loan taken	...	70	0 0	Subscription (Newspaper)	...	7	12 0
Last year's Balance	...	20	15 9	Purchasing fruit plants	...	28	0 0
				Upkeep	...	5	0 0
				Travelling	...	1	0 0
				Miscellaneous	...	0	4 0
						Rs.	152 8 0
				Cash in hand	...	51	3 9
						Total Rs.	203 11 9

Bhubandanga. The population of the village was 345 of whom 99 (in 23 families) are members of the Samiti; 8 meetings of which were held during the year. All the members belong to the so-called depressed classes.

The members worked energetically for improving sanitary condition of the village. There were other activities also which were supervised by the Santiniketan students.

The average attendance in the Girls' Night School was 14, and in the Boys' Night School 25. Sick nursing was given to about 45 patients. Charka and Takli were introduced in many families.

The funds were chiefly raised by the Santiniketan students themselves and through occasional contributions of sympathetic visitors, and the work was supervised by the students in their spare time.

Bahadurpur. S. Saktipada Sarkar was in charge.

The Samiti is old and very active. The total population is 283 in 72 families, of whom 184 in 45 families are members. There were 12 meetings of the Samiti during the year under report.

At the beginning of this year the villagers concentrated on repairing roads, opening drains, clearing jungles etc. so that in rainy season they

might be able to devote their whole energy to anti-malarial work. It was a very bad year as regards malaria. In spite of all possible precautions that had been taken against malaria, the villagers did not escape from it; 45 persons among members and 70 persons among non-members suffered this year.

Mr. L. K. Elmhirst visited the village in February, and was very pleased to find the improved condition of the village. The District Board granted Rs. 100/- for anti-malarial work in 1930.

Benuri. Sj. Saktipada Sarkar was in charge.

The total population of the village is 165 in 72 families of whom 79 in 28 families are members of the Samiti. 12 meetings of the society were held during the year. In spite of vigorous anti-malarial measures, 21 persons among members and 42 persons among non-members suffered from malaria.

Special attention was given this year to vegetable gardening, which has been taken up by 15 different families who were supplied with 100 Banana, 250 Papaya and 10 Lemon plants free of charge from Sriniketan Farm. These 15 families prepared their own plots, and do not any longer feel it beneath their dignity to work in the garden with their own hands. Other villagers became gradually interested and have prepared their plots for the next year crop.

Mr. L. K. Elmhirst visited the place in February and expressed his satisfaction with the work done by the Samiti.

Islampur. Sj. Adhir Kumar Majumdar was in charge.

The total population is 176 in 42 families. A Health Society was organized in May, 1930 and the total number of members of the Samiti at the end of the year was 159 from 33 families. 9 meetings of the Samiti were held during the year.

134 society members were treated with quinine regularly while 25 members refused to take quinine. During malaria season 35 members (26%) among quinine-takers and 11 members (44%) among non-takers suffered from malaria.

The Birbhum District Board granted Rs. 70/- to this Samiti for anti-malarial work. Along with the Health Society the villagers also organized one Co-operative Credit and one Co-operative Irrigation Society in this village.

Santal Village. Sj. Baidyanath Ghose was in charge.

The total population is 172 in 37 families. All the members are Santal. The members of the Samiti thoroughly repaired the main road of the village and also opened all the drains of the village during rainy season. 7 *Dobas* had been regularly kerosinized. The members took quinine regularly during the malaria season. But owing to the virulent out-break of malaria throughout the whole district, the malarial percentage rose very high.

Plantain and Banana plants were introduced in the Santal houses. A common plot was also selected for cotton and most of the Santal villagers tried their utmost to make it a successful one.

A credit society which had been organized in 1929 with 24 Santal members worked satisfactorily. The members of the society met 11 times during the year to discuss about the society's business. The members saved Rs. 20/7/6 in their Home Saving Boxes which were distributed by the society.

A primary school was also run by the worker in this village. The total number of students in this school was 22. Besides reading and writing, the boys were also taught weaving, nature study, observation, and gardening. A Brati-Balaka troop was organized with Santal boys.

Tape, Durry and Carpet making were introduced in 10 families. The standard of production was high, and some of the families are making a decent income out of it. 7 Charkas were also distributed among them for spinning.

Mr. G. S. Dutt, I. C. S., Collector of Birbhum, who visited the Santal School, was much pleased with its work, and gave a donation of Rs. 10/-.

AGRICULTURAL SECTION.

Santosh Bihari Bose was in charge of the Agricultural Department throughout the year. He also helped as a teacher of Botany in the Santiniketan College.

Farm.

Paddy.—In the Paddy Section green-manuring with *Dhanchia* at the rate of 3 seers per bigha was continued as in previous years, but was supplemented with AmmoPhos at the rate of 2½ seers per bigha, applied at the time of puddling. This had a beneficial effect on the yield of grain and straw. Instead of nine stalks to a branch normally, it tillered

fifteen stalks to a single branch on an average. There were 153 fully developed grains to a ear on an average in the place of 121 normally.

Sugarcane.—In the Sugarcane section, the CO (213) gave promising results. On an actual area of $\frac{1}{2}$ bigha harvested, an outturn of 23 maunds of fine 'Gur' was obtained and a sum of Rs. 203-9-9 was actually received by selling it. A mixture of Castor cake 3 mds. and Amphos $7\frac{1}{2}$ seers was used as manure. A noticeable feature was the complete absence of any mosaic disease; the number of arrowing of flowerheads was also extremely small.

Potato.—In the Potato section, the same manure was used as in the case of Sugarcane with similar results, so far as the yield and the prevention of Fungus diseases are concerned.

Potato Storing.—In the Potato storing section a further decrease in the total loss of weight as well as loss from damages caused by fungi and insects, and the maintenance of the colour of the skin of the tubers had been noticed. It is also gratifying to note that under the direction of the Director of Agriculture and the Deputy Director of Agriculture, Burdwan Division, our Potato seeds had been widely consumed specially for early sowing throughout the province of Bengal as well as in other provinces like Bihar and Orissa, and the United Provinces.

Agricultural Education.—Systematic classes were held both in the laboratory and in the field. The total number of students was 10, of whom 2 had read up to the B.A., 1 up to the I.Sc., and 6 up to the Matriculation Standard, and 1 was a stipend-holder from Hyderabad.

Queries from different parts of the country were attended to, and a scheme of agricultural training for college students was drawn up for the Hindu Academy, Daulatpore.

Farm Extension.—The soil of most of the plots of the newly acquired area is sandy in nature, and is deficient in organic as well as in colloid matters. About 200 acres are being laid out for the present for crops, and a few apprentices are being trained in Tractor ploughing in this area.

Cowpea was sown in all the plots, about half of which were also green-manured with Dhanchia. Heavy showers of rain in July and August hampered the growth of the crop, and practically the whole of it was destroyed by fungus disease. But whatever remained gave very fine quality of seeds, which have been kept for next year's sowing.

In certain villages early paddy seeds and plantain suckers were supplied to almost every householder, while Leghorn and Chittagong eggs and cocks were also given to them for grading purposes.

The Bengal Sericulture Department planted 500 Mulberry cuttings on an area of about 3. bighas of land.

Dairy.—In the year under review practically the whole of the old stock of cows purchased from the Calcutta market was disposed off. Only four cross-bred heifers were retained. The average yield of milk was about 3 maunds per month, *i.e.*, four seers per day, for an average period of nearly five months, that is, a total output of about 15 maunds. There was no provision for green feeds except in September, when a mixture of green Juar and Cowpea was fed in addition to usual concentrates. The total yield of the green weight of the fodder (Juar and Cowpea) was 103 maunds on an area of about half an acre of land.

Poultry.—In this section two separate new Breeding Pens, one for Chittagongs and one for White Leghorns, have been started. Arrangements have also been made for trap-nesting these birds. Chittagongs have hitherto been considered for weight, meat and hardiness, but attempts are now being made to increase the egg-laying capacity. A system of grading of birds have been introduced in two Santal villages. In one village 'Deshi' cocks have been replaced entirely by Chittagongs, and in the other by Leghorns. About 300 White Leghorn eggs and 30 Chittagong eggs for setting purpose were supplied to about forty-two families in 3 other Santal villages.

Attempt is being made to grow different kinds of feeds in the Farm, and villagers are being encouraged to do so on their own plots. The main idea is to encourage mass production of eggs on a commercial scale, while our Breeding Pens will produce birds that will keep up the strain.

A large number of Chittagong and White Leghorn pullets and laying hens were sold this year in different parts of India, and a number of orders could not be complied with for shortage of stock.

EDUCATION SECTION.

The number of students and apprentices who have been receiving instruction during the year in the various departments of the institution is shown below :—Agriculture (9), Poultry (5), Lacquer Work (2), Tan-

nery (1), Village Welfare (1), Carpentry (1), Weaving (18), Girls' School (42), Siksha-Satra (32).

The Girls' School is non-residential and in the Weaving section and the Siksha-Satra there were 8 and 12 day-students respectively. The Hyderabad State has sent a scholar for training in village work.

Besides practical work, the advanced students are required to attend two periods of class work daily distributed among the following subjects: agriculture, hygiene, rural economics, Brati Balaka movement, social and educational psychology. They have a free access to a fairly well-equipped library.

The students have formed a Chhatra-Sargha (Students' Union) which has added a great deal to the social life of the institution. Social gatherings are held every fortnight. The students assist in the sanitation and anti-malaria work of the institution. For their less advanced fellow-students, they hold regular evening classes, in which a few of the members of the staff join as visiting teachers. A Students' Fund for helping the needy has been started through their own initiative. The sports record is encouraging, the Volley Ball team defeated Serampore, Y.M.C.A., etc., and remains unbeaten hitherto.

Siksha-Satra.—There were 32 pupils of whom 12 were day-students. Coming from very poor homes and an environment where life is at its lowest ebb, neglected, repressed, misguided, on the one hand, diseased, ill-nourished and with poor vitality on the other, their mind as well as their body have been demanding our constant attention. What we have been able to offer towards their physical nourishment, though perhaps much better than what they get at home, is far from adequate. It has been our effort to make their minds alert to the environment and rouse in them initiative and sustained efforts for useful activities.

As most of the boys are below the average "mental age," emphasis is being laid on manual work. Also it is our aim to find out how far the boys can contribute towards the cost of their education and maintenance. The boys spend the whole morning in manual work. Fourteen of them are in the Weaving section working on saris, towels, carpets and tapes. Three of the boys are apprentices in Carpentry, while four of them are in the Santiniketan Press. One is making good progress in tailoring, and two of them can manage our 'Tractor.'

The manual training is supplemented with general education in the afternoon and evening. Project method is largely used thereto. The

sports record of the boys, in the last annual rally, has been promising. The boys are also helping in the sanitation of the institution.

The group consciousness is gradually emerging and we have been able to transfer a certain portion of the responsibility to the boys themselves. We are trying to keep in touch with the attainments and aspirations of the guardians in order to steer clear of the difficulties, through which the institution, in the past, has had to pass. We hope to give back to the rural communities boys healthier and more serviceable than we recived from them. It is, however, too early yet to say anything regarding the results of our endeavours.

Girls' School.—The school provides free education to 42 girls from the neighbouring villages. Schooling is given up to the Upper Primary Standard, but special stress is laid on practical training in sewing, embroidery, other forms of needle work, weaving and gardening. Four girls completed the training in Weaving, and one of them obtained a scholarship in the Lower Primary examination of the district.

All the girls are day scholars, their age varying from six to twelve. Unlike most of the rural boys they are very keen on their school and most regular in attendance. They are encouraged to be free and easy, to play various games, and lead a cheerful life in school.

WEAVING SECTION.

Manindra Chandra Sen Gupta was in charge throughout the year. The work of this department has been steadily progressing.

Charka and Takli.—We have not been behind hand in taking advantage of the enthusiasm of the local people who were eager to learn spinning and weaving. In fact, at present spinning by 'Takli' and 'Charka' has so much captured the imagination of the people of the neighbouring town and the surrounding villages, and yarn is produced in such great quantity that it is difficult to cope with production. During the last few months about 150 lbs. of hand-spun yarn was received from the locality and over 40 lbs. from Burdwan and Calcutta for being woven into 'Saris' and 'Dhotis.' No charge was made for this work.

Carpets and Durries.—Attention was also paid to the production of better qualities of articles with fine cotton and silk yarn and Carpets and Durries of original designs supplied by the artists of the Kala-Bhavana.

Training Classes.—Regular classes were held for the instruction of boys and village apprentices. The number of students in this department during the last 12 months is shown below :—

Students from Birbhum District 23; from other districts 8; Ushagram Mission, Asansol 1; Pakur Mission 6 (including 5 girls); Azimganj Co-operative Bank 1; Santiniketan Kalabhavana 6 (including 2 girls); and Sriniketan Siksha-satra 10.

Old Students.—It is gratifying to note that some of the students trained by us have obtained appointment in different Institutions in various districts of Bengal. Two of our old boys are now engaged as demonstrators in the “Swadeshi Bastra Pratisthan” in Calcutta, and one is working as the weaving teacher in the “Maha-Nirvana Matha” at Nalhati. The American Mission at Ushagram, Asansol, has engaged one of our workers. The girls from Pakur Mission after finishing their short course here are now working in the Santal Pargannas. Another girl has been engaged by Saroj Nalini Women’s Association.

Extension Work.—Weaving centres started by us in different villages were regularly inspected. Five women in Santalgram and six in Surul have been producing beautiful carpets and ‘saris’ in their home. Yarn was also supplied to seven village weavers who worked under our direction and produced articles according to our designs. Fifteen *Charkas* were distributed in five villages on condition that the yarn produced would be sold to our department.

TANNERY.

Sachimohan Bhowmic was in charge of this section. The experiments that were started last year for the manufacture of leather articles such as handbags, sandals, portfolios, cushions with embroidery work etc. proved very successful, and found a ready market. It is encouraging to find how women from even Brahmin families in villages are now eagerly learning and actually doing leather embroidery work according to designs supplied by us, and are earning from 10 to 12 rupees per month. We have at present 11 such village workers connected with us. Three students, one from Ballavpore and the remaining two from Santiniketan and Bogra, are learning the methods of tanning raw hides.

Village tanning centres were regularly supervised, and every possible help was given to local muchis who after finishing their training here desired to start small tanneries in their own villages. Enquiries

were also received from outside regarding a suitable scheme for starting small tanneries.

CRAFTS DEPARTMENT.

*P. Hariharan, who was in charge, left for Japan last March and Miss Indusudha Ghose, a girl student of Santiniketan Kalabhavana, was appointed in his place. Sachimohan Bhowmic of the Tannery Section looked after the business side and the general management of this section. Tile making and Pottery which were started last year had to be closed temporarily for want of funds.

Lacquer Work.—The work of this department suffered to a great extent due to the frequent absence of the workers on account of illness. One of them unfortunately has not yet been able to join.

Attention was given to the training of young students and the progress made was satisfactory. Most of the articles produced were of high order and found a ready market in Calcutta.

Book-Binding.—The Demand for artistic Book-binding is very limited, and in order to keep the whole-time worker of this section fully engaged we have been undertaking job work from private people. The total number of students in this section was 10, among whom 8 were boys from the Siksha-Satra.

Tailoring & Embroidery Work.—About 50 girls from the neighbouring villages who attend the Girls' School at Sriniketan are given regular instruction in cutting, sewing and embroidery. About a dozen women of the three Mahila Samitis at Ballavpore, Surul and Goalpara respectively, are also making good progress in embroidery work on silk and leather articles. The village Samitis are visited regularly and the members are helped with new designs and suggestions. The marketing of finished articles is undertaken by the institution.

WORKSHOP.

The present workshop which occupies the entire Northern and Eastern portion of the Hall of Industry has been fitted up with necessary equipments for undertaking job works, and also for imparting elementary training to boys who come for the purpose. At present there are 5 apprentices in this department.

The following courses of training are proposed to be introduced for the students of this department from the next session.

(a) *Practical Classes*.—Carpentry, Smithy, Lathe Work, Polishing, Grinding, Fitting, Mechanical Drawing, and Surveying. Opportunities will be given to students to attend Power House, and to learn driving the Tractor, and Oil Engines.

(b) *Theoretical Classes*.—Elementary Mechanics, Elementary Physics, Library Work and Night Schools for village apprentices.

Machine Shop.—In the Machine Shop proper, the following machines have been fitted up with proper line shaft and counter shafts and all of them are now in working order:—

1 Metal Lathe; 1 Wood Lathe; 1 Drill; 1 Polishing Machine; 1 Grinding Machine; and 1 large Hack-saw Machine.

Power House.—At present we have two Oil Engines, one 8 H. P. and the other 17 H. P. The smaller one is now used daily to supply light while the installation of the bigger one has recently been completed. The two Dynamos that we possess are very old, and give trouble almost every day. In fact the smaller Dynamo (3.5 K. W.) needs thorough repair and rewinding.

Carpentry Shop.—T. Kono is looking after this department and is taking regular classes for Siksha-Satra and other boys.

Considering the financial difficulties, the department has on the whole made good progress. The workshop is now being run by Subodh Chandra Sarkar, who is an experienced foreman, with the help of a smith and a few apprentices that we have been able to secure from the neighbouring villages. The need of a good lathe mistry is keenly felt; one was practically appointed at the beginning of the year, but had to be retrenched for want of funds.

PUBLISHING DEPARTMENT.

Charuchandra Bhattacharya was in charge as Secretary, Publishing Department, throughout the year.

New Publications.—Two new books, *Vanusingher Patrabali* (a collection of letters written by the Poet), and *Gitamalika Part II* (a collection of songs with music), and a large number of reprints were issued during the year. Another book published on behalf of the Kalabhavana (School of Art), *Sahaj Path* Parts I and II, written by the Poet as an introductory primer in Bengali for children and illustrated by Nandalal Bose, has attracted considerable public notice. A notable feature of the year under review was the publication of a series of Text Books written by the Poet himself:—*Pathaprachaya* Parts II, III and IV, *Ingraji Sahaj Siksha* Parts I and II, and *Ingraji Sritisiksha*; 3 of these have been approved as Text Books by the Education Department of Bengal.

Sales.—The sale of publications has shown steady progress, the gross sale in 1929-30 amounting to Rs. 32,402-7-3 against Rs. 29,108-10-6 in 1928-29, and Rs. 27,906-10-6 in 1927-28. The direct sales from the Book-shop increased considerably and thereby a large amount of additional profit was earned. After deducting all working expenses, interest on the loan from the Kalabhavana Fund (Rs. 1,720/-), temporary loan to Kalabhavana (Rs. 248-10-10) and Royalty paid to the General Fund and others (Rs. 7,666-6-0), the net cash profit carried over to the Balance Sheet was Rs. 8,567-13-11 against Rs. 4,345-12-11 in 1928-29, and Rs. 1,826-15-4 in 1927-28. The net value of the stock has increased by Rs. 1,774-0-2 (or the retail value by Rs. 7,096-0-8).

Santiniketan Press.—The financial position of the Press remains practically unchanged. After deducting Rs. 360/- paid as interest to the Indian Studies Fund (on account of a capital loan of Rs. 6,000/-) and Rs. 525/- spent in non-recurring charges, there was a working loss of Rs. 194-8-0. This loss was mainly due to the irregular supply of electric current which interfered considerably with proper working of the press machine. It may be noted in this connexion that an oil-engine has been purchased for the Press which will not be dependent in future on any outside agency for the supply of power.

VISVA-BHARATI QUARTERLY.

Owing to financial stringency no provision had been made for the Visva-Bharati Quarterly in the Revised Budget Estimates adopted in

March, 1930, and no arrangements were therefore made for its publication after the completion of Volume 7 with the issue of January, 1930. It was, however, decided at a meeting of the Samsad (Governing Body) in September that the Visva-Bharati Quarterly should not cease publication, and should continue to be supplied free of charge to all members of the Visva-Bharati. The Karma-Samiti decided that future issues of the journal would be published in parts, four to the year reckoned from October to September in conformity with the financial year of the Visva-Bharati, and Parts I and II of Volume 8 were published in December. A definite policy of publishing systematically research studies of the Vidya-bhavana (Research Institute) has been adopted, and 4 memoirs have already been published in the Quarterly. Prasanta Chandra Mahalanobis has been working as the Editor from Volume 7 (1929-30)

APPENDIX A.

List of Donations received during 1929-30.

B. Earmarked Fund.

B/1. Santiniketan Trust Fund.

					Rs.	A.	P.
Tagore Estate	...	...	...	...	4,609	15	0

B/2/22. Sriniketan Fund.

Mr. L. K. Elmhirst	...	...	...	...	41,323	13	3
National Council of Education	...	...	...	...	1,000	0	0
National Fund	...	...	...	...	325	0	0
Government of Bengal	3,000	0	0

45,648 13 3

B/12/25. Zoroastrian Fund.

Through Mr. D. J. Irani	4,200	0	0
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B/13/30. Cheap's Kulhi Fund.

Mr. L. K. Elmhirst	5,000	0	0
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C/3/28. Friends Service Council Fund.

Society of Friends	2,132	7	10
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C/4/28. President's Fund.

Mr. H. E. Wheeler	50	0	0
Mr. C. H. Juner	10	0	0
Mr. E. C. Benthall	50	0	0
Collection through Founder-President	...	...	...	...	90	0	0
Manager, Bank of India Ltd., Amritsar	...	...	...	...	11	8	0
Mr. S. W. Goode	...	...	...	...	20	0	0
Collection through Mr. S. C. Kar	...	...	...	...	3	0	0
H. H. The Rajah of Dhenkanal, Orissa	...	...	...	...	1,000	0	0
Mr. Amarendranath Mitter	...	...	...	...	10	0	0
Mr. A. P. Sen	...	...	...	...	500	0	0
Capt. Hon'ble Nawab Sir Ahmed Syed Khan	...	...	...	...	250	0	0
Dr. Bhagirath Ghose	...	...	...	...	10	0	0
Mr. B. M. Risbith	...	...	...	...	10	0	0
Mr. N. Bakshi	...	...	...	...	20	0	0
Mr. A. W. Henry	...	...	...	...	10	0	0

				Rs.	A.	P.
Mr. Srinivash Malgujar	...	...	...	5	0	0
Mr. Harikisen Das	...	...	...	20	0	0
Mr. & Mrs. Ambalal Sarabhai	...	...	...	1,500	0	0
Seth Manuklal Masukbhai	...	...	...	1,000	0	0
Seth Lalbhai Dalpatbhai	...	...	...	1,000	0	0
Sir Chunibhai Madholal	...	...	...	700	0	0
Seth Hiralal Tricamlal	...	...	...	700	0	0
Girdharidas Hariballav Das Trust Fund	...	...	...	500	0	0
Seth Gopal Das Mambhai	...	...	...	501	0	0
Seth Maranbhai Manibhai	..	...	...	500	0	0
Messrs. P. M. Hathising & Co.	...	...	...	500	0	0
Seth Sankerlal Ballavbhai	...	...	...	300	0	0
Dr. Ramaulal Patel	...	...	...	50	0	0
Mr. S. Ganguly	...	...	...	1,000	0	0
Mr. Saneal Bachhar	...	...	...	200	0	0
Mr. Chottelal B. Patel	...	...	...	100	0	0
Mr. D. Hora	...	...	...	25	0	0
Principal, St. John's College, Agra	...	...	...	115	0	0
Principal, Agra College	...	...	...	200	0	0
Mr. P. C. Mukherjee	...	...	...	65	0	0
Raja Said Md. Loadatali Khan	...	...	...	50	0	0
Rev. U. Ottama	...	...	...	15	0	0
H. H. Maharajah of Awagarh	...	...	...	9,975	0	0
H. H. Maharaja of Pithapuram	...	...	...	1,000	0	0
Mr. Mehta Udhadas	...	...	...	20	0	0
Dr. N. N. Sen	...	...	...	1,000	0	0
Mr. J. P. Sreevastava	...	...	...	1,000	0	0
„ R. B. B. Vikramajit Singh	...	...	...	250	0	0
„ A. Grezo	...	...	...	300	0	0
„ L. Rameswara Prasad Bagia	...	...	...	250	0	0
„ Lakshminarayan Girdharilal	...	...	...	250	0	0
„ Kasiram Kanuhailala	...	...	...	200	0	0
„ Lala Chunilal Maheswari	..	...	...	131	0	0
„ Nehalchand Baldeosahai	..	...	...	250	0	0
„ Hiralal Khanna	..	...	..	50	0	0
A Friend	...	...	...	50	0	0

	Rs.	A.	P.
Mr. S. S. Gill	51	0	0
„ Narayan Prasad Nigam	51	0	0
„ Jagadish Prasad	25	0	0
„ P. C. Kapoor	15	0	0
„ S. C. Chatterjee	71	2	3
Baroda State	383	8	0
Received through Mr. C. F. Andrews	3,500	0	0
„ „ „ S. N. Kar	110	0	0
„ „ „ Susil Kumar Ghosh	2	0	0
„ „ „ S. N. Kar	738	6	0
Jujitsu fees from Students	270	0	0
Sale of autographed photos	95	0	0
Sale of Poems & Pictures	12	8	0
Sale of Canvas	1	8	0
Interest on Investment	148	10	6
Miscellaneous Donation Collected by the Founder- President	3,375	0	6
Total... ..	34,666	2	9

C. General Donations.

Date.			
4-1-30.	Mr. F. Armstrong	54	3 3
30-6-30.	Mrs. Reba Sarkar	50	0 0
2-7-30.	Mr. Hiran Kumar Sanyal	25	0 0
23-7-30.	Bansda State	500	0 0
24-9-30.	Miss E. Bompus	6	15 0
	Theosophical Publishing, Madras	7	0 0
	Mr. V. J. Scrutiniet	20	14 0
	Rabindranath Tagore	1,900	0 0
	Do. Do.	4,888	13 0
27-9-30.	Mr. Nandalal Kalidas	50	0 0
		7,502	13 3

Rs. A. P.

D. Earmarked Donations.

Government of Bengal	...	..	...	5,000	0	0
Mr. Jagadananda Roy	...	...	...	125	0	0
Bhandarkar Research Institute	...	...	...	600	0	0
Malay Donation	...	...	...	7,725	12	9
Proceeds of 'Tapati'	...	...	...	3,942	0	0
				<hr/>		
				17,392	12	9
				<hr/>		

E. Annual Grants.

1-5-30. Tipperah State	...	..	...	1,000	0	0
23-7-30. Baroda State	...	...	...	6,000	0	0
				<hr/>		
				7,000	0	0
				<hr/>		

Summary.

B. Earmarked Funds	...	...	...	96,257	6	10
C. General Donations	...	...	...	7,502	13	3
D. Earmarked Donations	...	...	...	17,392	12	9
E. Annual Grants	...	...	..	7,000	0	0
				<hr/>		
				1,28,153	0	10
				<hr/>		

APPENDIX B.

MEMBERS OF THE BOARD OF TRUSTEES.

Rabindranath Tagore, Nilratan Sircar, Hirendra Nath Dutta, Pramatha Choudhury, Surendranath Tagore, Rathindranath Tagore, Prasanta Chandra Mahalanobis (*Karma-Sachiva*), Narendra Nath Law (*Artha-Sachiva*, upto 16-9-30) and Indubhushan Sen (*Artha-Sachiva*, from 17-9-30 to Dec., 1930).

APPENDIX C.

MEMBERS OF THE SAMSDAD (GOVERNING BODY), 1930.

Ex-Officio Members.

Acharya (Founder-President) : Rabindranath Tagore.
Upacharya (Vice-President) : Surendranath Tagore.
Artha-Sachiva (Treasurer) : Narendranath Law (upto 16-9-30).
Indubhushan Sen (from 17-9-30 to Dec., 1930).
Karma-Sachiva (General Secretary) : Prasanta Chandra Mahalanobis.
Santiniketan-Sachiva (Local Secretary, Santiniketan) : Pramadaranjan Ghose.
Sriniketan-Sachiva (Local Secretary, Sriniketan) : Rathindranath Tagore.
Secretary, Publishing Board : Charuchandra Bhattacharya.

Ordinary Members.

For 1930 : Debendramohan Bose, Amal Home, Jagadananda Ray, Vidhushekhara Bhattacharya, Nepalchandra Ray, Mrs. Kiranbala Sen.
For 1930 and 1931 : Pramathanath Banerjee, Suniti Kumar Chatterjee, Kshitimohan Sen, Kalidas Nag, Sudhir Kumar Lahiri, Jitendra Mohan Sen, Sisir Kumar Mitra, Indubhushan Sen.
Members from outside Bengal (for 1930) : A. P. Sen, Ambalal Sarabhai, R. Uchida, M. R. Jayakar.
Elected under Statute 14 (i) (for 1930) : Miss Hembala Sen, Nandalal Bose, Prabhat Kumar Mukherjee, Nalin Chandra Ganguly, F. Benoit, C. F. Andrews.

Representatives.

Santiniketan-Samiti (for 1930) : E. W. Ariam, Gourgopal Ghose, Surendranath Kar.
Sriniketan-Samiti (for 1930) : Santoshbihari Bose.
For 1930 and 1931 : Kalimohan Ghose.

Co-opted Members.

For 1930 : A. C. Banerjee, Surendranath Mallik, Jatindranath Basu, Amiya Kumar Sen, Susobhan Chandra Sarkar.

APPENDIX D.

MEMBERS OF THE KARMA-SAMITI (EXECUTIVE COMMITTEE), 1930.

Ex-officio Members.

Acharya (Founder-President) : Rabindranath Tagore.
Upacharya (Vice-President) : Surendranath Tagore.

Artha-Sachiva (Treasurer) : Narendranath Law (up to 16-9-30).

Indubhushan Sen (from 17-9-30 to Dec., 1930).

Karma-Sachiva (General Secretary) : Prasanta Chandra Mahalanobis.

Ordinary Members.

Charuchandra Bhattacharya, Debendramohan Bose, Suniti Kumar Chatterjee, Surendranath Kar, Sudhir Kumar Lahiri, Nepal Chandra Ray, I. B. Sen, Jitendramohan Sen, Rathindranath Tagore.

APPENDIX E.

MEMBERS OF THE SANTINIKETAN-SAMITI, 1930.

Rabindranath Tagore, Narendranath Law (upto 16-9-30), Indubhushan Sen (from 17-9-30 to Dec., 1930), Prasanta Chandra Mahalanobis, Rabindranath Tagore, Pramodaranjan Ghose, Sisir Kumar Mitra, Suniti Kumar Chatterji, Jagadananda Ray, Prabhat Kumar Mukherji, Satyajiban Pal, Surendranath Kar, Nagendranarayan Choudhury, Manomohan De, Hemabala Sen, Nalin Chandra Ganguly, Nepal Chandra Ray, R. W. Ariam, Gour Gopal Ghose, Tanayendranath Ghosh, Vidhusheklara Bhattacharya, Kalimohan Ghose.

APPENDIX F.

MEMBERS OF THE SRINIKETAN-SAMITI, 1930.

Rabindranath Tagore, Narendranath Law (upto 16-9-30), Indubhushan Sen (from 17-9-30 to Dec., 1930), Prasanta Chandra Mahalanobis, Rathindranath Tagore, Pramadarajan Ghose, Jagadananda Roy, Sudhir Kumar Lahiri, Sisir Kumar Mitra, Gour Gopal Ghose, Kalimohan Ghose, Santosh Bihari Bose, Jitendra Chandra Chakravorty, Dhirananda Roy, Manindra Chandra Roy, Manindra Chandra Sen, Surendranath Kar.

APPENDIX G.

MEMBERS OF THE PUBLISHING BOARD, 1930.

Charuchandra Bhattacharya, Ramananda Chatterji, Suniti Kumar Chatterjee, Apurva Kumar Chanda, Anul Home, Sudhir Kumar Lahiri, Prasanta Chandra Mahalanobis, Hiran Kumar Sanyal, Rathindranath Tagore, Vidhushekhara Bhattacharya, Kishorimohan Santra.

APPENDIX H

MEMBERS OF THE SAMSDAD (GOVERNING BODY), 1931.

Ex-Officio Members.

Acharya (Founder-President) : Rabindranath Tagore.

Upacharya (Vice-President) : Surendranath Tagore.

Artha-Sachiva (Treasurer) : Indubhushan Sen.

Karma-Sachiva (General Secretary) : Rathindranath Tagore.
Santiniketan-Sachiva (Local Secretary, Santiniketan) : Promada Ranjan Ghose.
Sriniketan-Sachiva (Local Secretary, Sriniketan) : Gourgopal Ghose.
Secretary, Publishing Board : Charuchandra Bhattacharya.

Ordinary Members.

For 1931 : Pramathanath Banerjee, Suniti Kumar Chatterjee, Kshitimohan Sen, Kalidas Nag, Sudhir Kumar Lahiri, Jitendra Mohan Sen, Sisir Kumar Mitra.
For 1931-1932 : Debendramohan Bose, Amal Home, Surendranath Mallik, Jyotish Chandra Ghosh, Kishorimohan Santra, Amiya Kumar Sen, Susobhan Chandra Sarkar.
Members from outside Bengal (for 1931) : Atul Prosad Sen, Ambalal Sarabhai, M. R. Jayakar, Martin Bodmer.
Elected under Statute 14 (i) (for 1931) : Hembala Sen, Nandalal Bose, Prabhat Kumar Mukherjee, Nalin Chandra Ganguly, Jagadananda Ray, Jatindra-nath Bose.

Representatives.

Santiniketan-Samiti (for 1931-1932) : Surendranath Kar, Vidhusekhara Bhattacharya, Nepal Chandra Ray.
Sriniketan-Samiti (for 1931) : Kalimohan Ghosh.
(for 1931-1932) : Santosh Bihari Bose.

Co-Opted Members.

For 1931 : A. C. Banerjee, Bijoy Bihari Mukherjee, Asha Adhikari.

Nominated Member.

For 1931 : G. S. Dutt, Prasantachandra Mahalanobis.

APPENDIX I.

MEMBERS OF THE KARMA-SAMITI (EXECUTIVE COMMITTEE), 1931.

Ex-Officio Members.

Acharya (Founder-President) : Rabindranath Tagore.
Upacharya (Vice-President) : Surendranath Tagore.
Artha-Sachiva (Treasurer) : Indubhushan Sen.
Karma-Sachiva (General Secretary) : Rathindranath Tagore.

Ordinary Members.

Ramodaranjan Ghosh, Gourgopal Ghosh, Charuchandra Bhattacharya, Debendramohan Bose, Sunitikumar Chatterjee, Sudhirkumar Lahiri, Nepalchandra Roy, Jitendramohan Sen.

APPENDIX J.

MEMBERS OF SANTINIKETAN-SAMITI, 1931.

Rabindranath Tagore, Indubhushan Sen, Prasantachandra Mahalanobis, Gourgopal Ghosh, Pramadarajan Ghosh, Kshitimohan Sen, Sunitikumar Chatterjee, Asha Devi, Tauayendranath Ghosh, E. W. Ariam, Surendranath Kar, Nandalal Bose, Nepalchandra Roy, Jagadananda Roy, Rathindranath Tagore, Vidusekhara Bhattacharya, Nalinchandra Ganguly, Hembala Sen, Kalimohan Ghosh.

APPENDIX K.**MEMBERS OF THE SRINIKETAN-SAMITI, 1931.**

Rabindranath Tagore, Prasantachandra Mahalanobis, Indubhushan Sen, Promodaranjan Ghosh, Geurgopal Ghosh, Kalimohan Ghosh, Santosh Bihari Bose, J. Chakravarty, Sudhirkumar Lahiri, Joytishchandra Ghosh, Jagadananda Roy, Rathindranath Tagore, Surendranath Kar, Dhirendranath Roy, Manindra Chandra Roy.

APPENDIX L.**MEMBERS OF THE PUBLISHING BOARD, 1931.**

Charuchandra Bhattacharya, Ramananda Chatterjee, Sunitikumar Chatterjee, Amal Home, Sudhirkumar Lahiri, Prasantachandra Mahalanobis, Hiran Kumar Sanyal, Rathindranath Tagore, Vidhushekhara Bhattacharya, Kishorimohan Santra, Debendramohan Bose.

APPENDIX M.

VISVA-BHARATI
BALANCE SHEET
AND
ACCOUNTS

For the year ending 30th September, 1930.

RAY & RAY
CHARTERED ACCOUNTANTS
6, Church Lane,
CALCUTTA.

Dated the 13th December, 1930.

The Secretary,
Visva-Bharati,
Calcutta.

Dear Sir,

We have compiled the attached Balance Sheet and Accounts of Visva-Bharati for the year ending 30th September, 1930, from the books and vouchers presented to us and from the information and explanations supplied, and we have signed the Balance Sheet subject to the following report:—

1. *Kalabhavana Fund*.—The Kalabhavana Income and Expenditure account has been incorporated in the Santiniketan Income and Expenditure account and the deficit on this account has been carried to the General Revenue Account.

In this connexion, we think that the old deficit on this account amounting to Rs. 7,180-4-9 should be written off against the General Revenue Account, if it is now decided that no separate Income and Expenditure account need be prepared for this fund.

2. *Limbdi*.—The whole of Rs. 10,000/- of this Fund has been drawn by the General Fund, and the General Fund has allowed interest at the rate of 6% to this fund.

3. *Caution Money*.—Rs. 1,113-8-0. This amount is included in the General deposit at Santiniketan. We have not been able to verify the exact liability under this head for want of detail information. In our opinion a detailed list should be prepared containing the names of students to whom the amounts are due.

4. *Government Paper & Port Trust Debenture*.—The Government Paper and Port Trust Debenture have been shown on the Balance Sheet at their face value, except in the case of the Government Paper held on account of the Nizam's Fund, which is shown at cost and includes the interest paid for on the date of purchase.

5. *Outstanding at Santiniketan*.—This includes a sum of Rs. 7,425-3-9 being Tuition Fees outstanding which we could not verify and we are not sure how far the same is realisable. In this connexion we would like to

draw your attention to our remarks under the head of Tution Fees in our previous report.

6. *General Notes (Santiniketan).*—All the departmental bills must be checked and signed by some responsible person and the work certificate duly signed by the heads of the departments before the same is passed for payment.

No voucher was produced for detail payments made by Secretary, Sanitation Committee for Sanitation work.

7. *The amount of Rs. 118-14-9* was paid to Director, Kala-bhavana as royalty by Publishing Department but has not been credited to Kala-bhavana Fund.

8. *Interest on Investment.*—Except Nobel Prize Fund no outstanding interest have been taken into the accounts.

9. *Capital Expenditure.*—We find from the budget that Capital expenditure whether at Santiniketan or Sriniketan can only be made under the authority of the General Secretary at Calcutta, but during this year Rs. 2,444-13-9 has been spent at Santiniketan for Hostel Furniture, and also Rs. 2,153-1-9 has been spent by Sriniketan out of Revenue for Capital expenditure kept in suspense for which we have seen no proper authority.

10. *President Fund.*—We have not vouched any payments or Receipts of President Fund which has been incorporated to General Account as per statement of Santiniketan and also could not verify its balance with Visva-Bharati Central Co-operative Bank. It appears that out of Rs. 3,118-2-6 shown in the Balance Sheet under Visva-Bharati Central Co-operative Bank, Rs. 425-5-6 belongs to General Fund.

Yours faithfully,

RAY AND RAY.

VISVA-BHARATI.

BALANCE SHEET as at 30th September, 1930.

CAPITAL AND LIABILITIES.				PROPERTY AND ASSETS.			
GENERAL FUND—				LAND AT SANTINIKETAN—			
As per last Account				As per last Account			
Add—Malay Donation				BUILDING AT SANTINIKETAN—			
" Surplus from Total Revenue Account ...				GENERAL ... (Kadoorji Water Works) ...			
PERMANENT FUND—				STUDENTS DORMITORY—			
Nobel Prize Fund				Dormitory Fund			
Prosad Night School Fund				General Fund			
Indian Studies Fund				Hira Bai PANTHASALA—			
Pestonji P. Pocha Fund				Hira Bai Fund			
Sharman History Fund				General Fund			
Library Fund				RATAN KUTHI			
Aruna Amita Endowment Fund				BIRLA KUTHI			
Nizam's Fund				PEARSON HOSPITAL			
EAR-MARKED FUNDS—				KALABHAVANA			
Kalabhavana Fund (Art)				MACHINERIES—			
Pearson Hospital Fund				As per last Account			
Ratan Kuthi Fund				Less—Depreciation			
Birla Kuthi Fund				Since Added.			
Limbdi Sanatorium Fund				FURNITURE—			
Kadoorji Water Works Fund				As per last Account			
Bai Hira Bai Fund				Less—Depreciation			
Kalabhavana Fund (Music)				COPY RIGHT—			
Dormitory Fund				As per last Account			
				LIBRARY BOOKS—			
				As per last Account			
Carried over				Carried over			

VISVA-BHARATI.

BALANCE SHEET as at 30th September, 1930—(Contd.)

CAPITAL AND LIABILITIES.		Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
SURPLUS OF FUND INCOME AND EXPENDITURE ACCOUNT—		...	...	10,47,486	0 11	...	7,05,883 5 8
Brought forward		...	...	...	...	...	...
Prosad Night School Fund		93	4 0	...	...	8,900	0 0
Aruna Amita Fund		199	4 0	...	...	4,000	0 0
Limbedi Sanatorium Fund		872	18 6	...	...	1,000	0 0
Bai Hira Bai Fund		1,498	3 6	...	...	2,000	0 0
Society of Friends		306	2 0	...	...	2,000	0 0
President Fund		646	5 2	...	...	1,000	0 0
...		2,692	13 0	...	...	...	...
...		...	...	6,308	13 2	...	18,900 0 0
LOAN TO GENERAL FUND (AS PER CONTRA)—		...	...	...	...	...	231 10 11
Limbedi Sanatorium Fund		10,000	0 0	...	...	...	...
Sriniketan Grant Fund		12,245	15 1	...	...	1,12,000	0 0
Publishing Department		10,054	7 7	...	...	5,269	9 6
...		...	...	32,300	6 8	1,291	3 4
...		...	...	...	...	14,310	7 8
DEPOSIT AT GENERAL OFFICE (AS PER CONTRA)—		...	...	...	...	...	1,82,871 4 6
Pestonji P. Pocha Fund		204	4 0	...	...	...	...
Sharman History Fund		0	13 4	...	...	1,01,145	1 2
Aruna Amita Endowment		782	18 6	...	...	31,209	0 0
Limbedi Sanatorium Fund		1,498	3 6	...	...	10,000	0 0
Bai Hira Bai Fund		306	2 0	...	...	9,000	0 0
Society of Friends		646	5 2	...	...	5,000	0 0
Prosad Night School Fund		98	4 0	...	...	...	...
Pearson Hospital Fund		59	1 0	...	...	...	1,56,345 1 2
...		...	...	3,680	14 6	...	...
LOAN TO DEPARTMENTS (AS PER CONTRA)—		...	...	...	...	...	...
Kalabhavana Fund to Publishing Department		...	...	...	...	26,000	0 0
Indian Studies Fund to Printing Press		...	...	...	...	6,000	0 0
...	
Carried over		...	...	10,89,776	3 3	...	32,000 0 0
Carried over		...	...	...	...	...	10,46,231 6 3

VISVA-BHARATI.

BALANCE SHEET as at 30th September, 1930—(Contd.)

CAPITAL AND LIABILITIES.	Rs.	A. P.	Rs.	A. P.	PROPERTY AND ASSETS.	Rs.	A. P.	Rs.	A. P.
Brought forward	18,62,445	8 5	Brought forward	...	...	18,62,445	8 5
PRINTING PRESS—					PRINTING PRESS—				
Loan from General Fund	14,524	15 3	MACHINERIES	...	...	10,354	3 0
Loan from Indian Studies Fund	6,000	0 0	As per last Account	...	...	10,946	8 3
Advance	50	0 0	Less—Depreciation	...	...	517	5 3
					Since Added	...	...	9,823	3 0
								525	0 0
					Outstanding	...	...
					Cash in Hand	...	...	1,586	14 0
					PROFIT AND LOSS ACCOUNT	...	...	506	5 3
					Previous Year's Loss	...	...	8,177	9 0
					Since Added	...	...	194	3 0
TOTAL	18,83,020	7 8	TOTAL	...	...	18,83,020	7 8

We have compiled the above Balance Sheet and attached Accounts from the books and vouchers presented to us and from the information and explanations supplied. Subject to our letter addressed to the Secretary, we are of opinion that the Balance Sheet shows a true and correct view of the Society's affairs as disclosed by the books produced to us in accordance with the information and explanations received.

6, CHURCH LANE,
Calcutta the 13th December, 1930.

RAY & RAY,
CHARTERED ACCOUNTANTS,
Auditors.

VISVA-BHARATI. SANTINIKETAN.

Detail Income and Expenditure Account for the year ending 30th September, 1930—(Contd.)

		PATHABHAVANA—				Rs. A. P.	
		Rs.	A. P.			Rs.	A. P.
To Establishment	...	12,701	1 6	By Tuition Fees	...	...	...
" Books and Maps	...	78	8 6	" Contribution from Hostel	...	9,512	8 0
" Weaving	...	50	0 0	" Contribution from President Fund	...	640	0 0
" Laboratory	...	200	0 0	" Income from Manuel Training Department	...	600	0 0
" Manual Training	...	144	11 6	" Deficit to Total Income and Expenditure	...	48	8 0
" Equipment	...	150	9 6	" Account	...	2,921	15 3
" Contingencies	...	235	13 3				
" Contribution to Provident Fund	...	167	8 0				
TOTAL	...	18,722	15 3	TOTAL	...	18,722	15 3
		PATHABHAVANA HOSTEL—					
To Establishment	...	1,005	6 6	By Fees	...	2,355	0 0
" Miscellaneous	...	268	4 9				
" Contribution to Pathabbhavana	...	640	0 0				
" Surplus to Total Income and Expenditure	...	441	4 9				
" Account	...						
TOTAL	...	2,355	0 0	TOTAL	...	2,355	0 0
		SREEBHAVANA—					
To Establishment	...	1,026	0 9	By Tuition Fees	...	2,691	8 0
" Fees to Kalabbhavana	...	425	0 0	" Hostel Fees	...	1,261	4 0
" Fees to Siksabhavana	...	497	8 0	" Deficit to Total Income and Expenditure	...	204	11 3
" Fees to Pathabbhavana	...	1,769	0 0	" Account	...		
" Hostel Expenses	...	428	6 6				
" Contingencies	...	11	8 0				
TOTAL	...	4,157	7 3	TOTAL	...	4,157	7 3
		LIBRARY—					
To Establishment	...	2,032	13 0	By Interest from Fund	...	125	0 0
" Books	...	370	9 6	" Deficit to Total Income and Expenditure	...	2,434	1 9
" Binding	...	55	0 0	" Account	...		
" Contingencies	...	73	8 3				
" Contribution to Provident Fund	...	27	3 0				
TOTAL	...	2,559	1 9	TOTAL	...	2,559	1 9

VISVA-BHARATI. SANTINIKETAN.

Detail Income and Expenditure Account for the year ending 30th September, 1930—(Contd.)

SWASTHYABHAVANA—				RS. A. P.		RS. A. P.	
By Students' Fees				
Fees from staff				...		1,831 8 0	
" Sale of Medicine				...		447 5 0	
" Net Deficit to Total Income and Expenditure Account				...		8 7 0	
" Workshop Income				...		400 14 9	
" Net Deficit to Total Income and Expenditure Account				...		1,933 11 0	
TOTAL				...		5,832 13 0	
SPORTS—				
By Fees				...		1,045 12 0	
TOTAL				...		1,045 12 0	
KITCHEN—				
By Fees from Students				...		17,532 12 0	
" Boarding charges from Staff and Others				...		2,380 6 3	
" Dairy Income				...		447 3 3	
TOTAL				...		20,360 5 6	
POWER HOUSE—				
By Students' Fees				...		1,797 8 0	
Fees from Staff and Others				...		746 8 0	
Charges from Department				...		790 0 0	
Workshop Income				...		65 2 0	
" Net Deficit to Total Income and Expenditure Account				...		1,933 11 0	
TOTAL				...		5,832 13 0	
To Establishment				
" Drugs				
" Sick Diet				
" Segregation Ward				
" Contingencies				
" Contribution to Provident Fund				
TOTAL				
To Sporting Goods, etc.				
" Net Surplus to Total Income and Expenditure Account				
TOTAL				
To Establishment				
" Food				
" Utensils				
" Contingencies				
" Light and Water Supply				
" Dairy				
" Net Surplus to Total Income and Expenditure Account				
TOTAL				
To Establishment				
" Fuel				
" Repairs				
" Kerosene Oil				
" Contingencies				

VISVA-BHARATI. SANTINIKETAN.

Detail Income and Expenditure Account for the year ending 30th September, 1930—(Contd.)

	UP-KEEP—		Rs. A. P.	By Rent from Staff and Others Farm and Garden Produce " Deficit to Total Income and Account	Rs. A. P.
	Rs.	A. P.			
To FARM—					
" Establishment	144 0 0	...	860 0 0
" Maintenance of Bullocks	21 0 9	...	125 13 8
" Miscellaneous	61 11 9	...	2,847 12 0
			226 12 6		
To REPAIRS—					
" Establishment	480 0 0		
" Materials	670 12 6		
" Labours	1,154 5 8		
			2,305 1 9		
To GARDEN—					
" Establishment	288 0 0		
" Miscellaneous	47 10 0		
			335 10 0		
To NIGHT WATCH—					
" Watchmen	395 8 0		
" Miscellaneous	18 2 0		
			413 10 0		
To SANITATION—					
" Sweepers	480 0 0		
" Miscellaneous	72 7 0		
			552 7 0		
TOTAL	3,893 9 3	TOTAL	3,893 9 3
To ESTABLISHMENT—					
" Postage and Telegram	1,797 14 6		
" Stationery and Printing	440 10 6		
" Contingencies	224 10 9		
" Travelling	144 11 3		
			70 0 0		
TOTAL	2,677 15 0	TOTAL	2,677 15 0
				By Net Deficit to Total Income and Account	2,677 15 0

VISVA-BHARATI. SRINIKETAN.

Detail Income and Expenditure Account for the year ending 30th September, 1930.

VILLAGE WELFARE WORK.

	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
To Establishment	Rs. 6,806	A. P. 4 9	By Income during the year ...	...
" Primary Education	308	2 6	" Net Deficit to Total Income	505 0 3
" Adult Education	147	10 0	and Expenditure Account ...	7,613 9 0
" Public Health	515	15 6		
" Travelling	211	3 0		
" Extension Work	153	10 6		
" Contingency	63	7 3		
" Brati Balak	407	3 9		
TOTAL	8,118	9 3	TOTAL	...

EDUCATION.

	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
To Establishment	Rs. 4,080	A. P. 0 3	By Games Fees ...	...
" Library	326	7 0	" Laboratory Fees ...	...
" Laboratory	949	6 0	" Boarding Charges ...	...
" Games	213	8 3	" Students Fees ...	...
" Students Mess	592	3 3	" Girls Fees ...	...
" Contingency	237	14 6	" Miscellaneous ...	...
					" Net Deficit to Total Income	5,521 12 0
					and Expenditure Account ...	...
TOTAL	6,899	7 0	TOTAL	6,899 7 0

AGRICULTURE.

	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
To GENERAL ESTABLISHMENT—	Rs. 4,950	A. P. 0 0	By INCOME FROM FARM DURING THE	...
" FIRM (DEMONSTRATION)—	2,747	9 3	YEAR ...	...
Opening Live Stock	600	0 0		
" Establishment	80	0 0		
Labour	264	0 0		
Seeds and Manure	1,203	1 6		
Cattle Feeds	400	7 6		
Repairs and Contingencies	123	14 3		
			71	2 0		
Carried over	7,697	9 3	Carried over	...

VISVA-BHARATI. SRINIKETAN.

Detail Income and Expenditure Account for the year ending 30th September, 1930—(Contd.)

INDUSTRY.

	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
TO GENERAL ESTABLISHMENT—						
WEAVING EXPENSES—						
Opening Stock		1,800	0 0	...	2,899 8 6
Establishment		4,998	10 0	...	509 15 6
Labour	15 5 6
Raw Materials	1,129 12 6
Travelling
Experiment
Contingencies
Extension Work
TANNERY EXPENSES—						
Opening Stock		2,291	9 9	...	5,858 14 6
Establishment
Raw Materials
Tanning Materials and
Chemicals
Contingencies
Extension Work
CARPENTRY EXPENSES—						
Establishment		362	12 6	...	...
Contingencies
SMITHY EXPENSES—						
Establishment		520	8 3	...	...
Raw Materials
Contingencies
TOTAL	...		9,913	8 6	TOTAL	9,913 8 6

VISVA-BHARATI. SRINIKETAN.

Detail Income and Expenditure Account for the year ending 30th September, 1930—(Contd.)

UP-KEEP.

	Rs.	A. P.	By Rent	Net Deficit to	Total Income and	Rs.	A. P.
			Account	Expenditure			
To Establishment	...	1,497 8 0	...	...	...	61 0 0	...
" Repairs	...	1,439 10 0	...	...	...	3,635 2 3	...
" Light	...	56 7 6	...	...	...		...
" Tube Well Running	...	15 6 0	...	...	...		...
" Road Repairs and Cleaning	...	273 5 0	...	...	...		...
" Disinfectant	...	80 3 6	...	...	...		...
" Contingencies	...	27 6 9	...	...	...		...
" Contribution to District Board for Road Repairs	...	150 0 0	...	...	...		...
" New Road	...	146 3 5	...	...	...		...
TOTAL	...	3,696 2 3		TOTAL	...	3,696 2 3	

OFFICE.

	Rs.	A. P.	By Sale of Stationery	Exhibition	Miscellaneous	Net Deficit to	Total Income and	Rs.	A. P.
			Account	Expenditure		Expenditure			
To Establishment	...	1,620 0 0	...	...	...	...	...	26 10 0	...
" Stationery and Printing	...	822 10 0	...	...	...	...	...	4 0 0	...
" Postage and Telegram	...	131 9 6	...	...	...	...	...	11 3 0	...
" Travelling	...	403 11 3	...	...	...	...	...	4,360 10 6	...
" Publication	...	18 1 6	...	...	...	...	...		...
" Anniversary and Festival	...	1,320 0 3	...	...	...	...	...		...
" Guest Entertainment	...	83 12 6	...	...	...	...	...		...
" Exhibition	...	75 0 3	...	...	...	...	...		...
" Contingencies	...	185 5 9	...	...	...	...	...		...
" Contribution to Provident Fund	...	213 9 6	...	...	...	...	...		...
" Advertisement	...	13 4 0	...	...	...	...	...		...
" Law Charges	...	60 7 0	...	...	...	...	...		...
TOTAL	...	4,402 7 6		TOTAL	...	4,402 7 6			

VISVA-BHARATI. PUBLISHING DEPARTMENT.

Trading and Profit and Loss Accounts for the year ending 30th September, 1930.

	Rs. A. P.				Rs. A. P.			

To Stock	31,832	5	1	32,402
" Paper	3,096	14	6	33,156
" Printing	2,538	8	0	...
" Binding	2,824	10	6	...
" Royalty	7,666	6	0	...
" Gross Profit carried down	18,050	0	5	...
					65,558	12	6	...
To Travelling	13	11	3	18,050
" Salary	2,946	15	6	188
" Light	145	0	0	196
" Rent	480	0	0	175
" Postage	120	7	3	...
" Stationery	148	14	6	...
" Contingencies	493	9	6	...
" Advertisement	596	0	0	...
" Editing	242	0	0	...
" Telephone	202	8	0	...
" Interest (Kalabhavana)	1,720	0	0	...
" Contribution to Provident Fund	18	2	0	...
" Commission	2,455	0	9	...
" Amount written off	100	0	3	...
" Net Profit to Balance Sheet	8,567	13	11	...
					18,610	2	11	...
Total				...	Total			
					18,610	2	11	...

VISVA-BHARATI.

PRINTING PRESS.

Profit and Loss Account for the year ending 30th September, 1930.

	Rs.	A. P.		Rs.	A. P.
To Opening Stock (Paper)	...	588 4 0	By Printing	...	5,147 13 0
" Establishment	...	3,159 6 9	" Binding	...	96 14 0
" Electric Power and Light	...	272 0 0	" Loss transferred to Balance Sheet	...	194 8 0
" Contingencies	...	496 12 0			
" Paper	...	85 13 0			
" Interest on Loan	...	360 0 0			
" Depreciation (on Machinery @ 5%)	...	517 5 3			
" Contribution to Provident Fund	...	14 10 0			
TOTAL	...	5,439 3 0	TOTAL	...	5,439 3 0

VISVA-BHARATI QUARTERLY.

Profit and Loss Account for the year ending 30th September, 1930.

	Rs.	A. P.		Rs.	A. P.
To Printing	...	947 10 0	By Subscription	...	1,308 13 6
" Paper	...	450 0 0	" Contribution from General Fund	...	1,167 1 0
" Binding	...	189 2 0	" Cash Sale	...	17 2 3
" Establishment	...	392 14 6	" Net Loss transferred to Total Revenue Account	...	51 12 3
" Postage	...	436 9 9			
" Contingencies	...	172 15 9			
" Stationery	...	35 9 0			
" Advertisement	...	30 0 0			
TOTAL	...	2,544 13 0	TOTAL	...	2,544 13 0

VISVA-BHARATI. PERMANENT FUNDS.

BALANCE SHEET as at 30th September, 1930

CAPITAL AND LIABILITIES.		PROPERTY AND ASSETS.	
CAPITAL (as per last Account) ...		FIXED DEPOSIT WITH PATISAR KRISHI BANK	
	Rs. A. P.		Rs. A. P.
...	1,12,000 0 0	...	1,12,000 0 0
A-1/14, Nobel Prize Fund.			
CAPITAL (as per last Account) ...		Co-operative	
Excess of Income over Expenditure as per Fund	1,000 0 0	Bengal Provincial Bank Ltd.	1,000 0 0
Profit and Loss Account ...	93 4 0	General Office	93 4 0
TOTAL	1,093 4 0	TOTAL	1,093 4 0
A-2/20, Prosad Night School Fund.			
CAPITAL (as per last Account) ...		Co-operative	
Excess of Income over Expenditure as per Fund	1,000 0 0	Bengal Provincial Bank Ltd.	1,000 0 0
Profit and Loss Account ...	93 4 0	General Office	93 4 0
TOTAL	1,093 4 0	TOTAL	1,093 4 0
A-3/22, Indian Studies Fund.			
CAPITAL (as per last Account) ...		Co-operative	
...	10,000 0 0	Bengal Provincial Bank Ltd.	4,000 0 0
...	...	Loan to Printing Press	6,000 0 0
TOTAL	10,000 0 0	TOTAL	10,000 0 0
A-4/24, Pestonji P. Pocha Fund.			
CAPITAL (as per last Account) ...		Co-operative	
Excess of Income over Expenditure as per Fund	5,005 0 0	G. P. Notes	5,000 0 0
Profit and Loss Account ...	199 4 0	General Office	204 4 0
TOTAL	5,204 4 0	TOTAL	5,204 4 0
A-5/25, Sharmar History Fund.			
CAPITAL (as per last Account) ...		Co-operative	
Advance from General Fund	2,000 13 4	Bengal Provincial Bank Ltd.	2,000 0 0
...	15 4 3	General Office	0 13 4
...	...	Excess of Expenditure over Profit and Loss Account	15 4 3
TOTAL	2,016 1 7	TOTAL	2,016 1 7

VISVA-BHARATI. PERMANENT FUNDS.

BALANCE SHEET as at 30th September, 1930—(Contd.)

A-6/25, Library Fund.

CAPITAL AND LIABILITIES.	Rs.	A. P.	PROPERTY AND ASSETS	Rs.	A. P.
CAPITAL (as per last Account)	2,000 0 0	Deposit with Bengal Provincial Co-Operative Bank Ltd. ...	2,000 0 0	0

A-7/27, Aruna Amita Endowment Fund.

CAPITAL (as per last Account) ...	...	10,000 0 0	G. P. Notes ...	10,000 0 0	0
Excess of Income over Expenditure as per Fund	...	...	Deposit with General Office ...	872 13 6	6
Profit and Loss Account ...	...	...	
Total	...	10,872 13 6	Total	10,872 13 6	6

A-8/27, Nizam's Fund.

CAPITAL (as per last Account) ...	...	1,01,145 1 2	G. P. Notes ...	1,01,145 1 2	2
Advance from General Fund	...	3,284 15 2	Excess of Expenditure over Income as per Fund	...	...
	...	...	Profit & Loss Account ...	...	...
Total	...	1,04,430 0 4	Total	1,04,430 0 4	4

VISVA-BHARATI. PERMANENT FUNDS.

Income and Expenditure Accounts for the year ending 30th September, 1930.

			Rs. A. P.	
			A-1/14, Nobel Prize Fund.	
To Transfer to Total Revenue Account	...	...	7,840 0 0	By Interest ...
			A-2/20, Prosad Night School Fund.	
To Transfer to Fund Account	...	...	93 4 0	By Balance ...
				„ Interest ...
TOTAL	...	...	93 4 0	TOTAL ...
			A-3/22, Indian Studies Fund.	
To Transfer to Vidyabhavana Revenue Account	...	...	657 8 0	By Interest ...
			A-4/24, Pestonji P. Pocha Fund.	
To Transfer to Vidyabhavana Revenue Account	...	...	250 0 0	By Balance ...
„ „ Fund Account	...	...	199 4 0	„ Interest ...
TOTAL	...	...	449 4 0	TOTAL ...
			A-5/25, Sharnan History Fund.	
To Balance	...	...	15 4 3	By Interest ...
„ Transfer to Siksha Vihhaga Revenue Account	...	...	125 0 0	„ Balance to Fund Account ...
TOTAL	...	...	140 4 3	TOTAL ...
			A-6/25, Library Fund.	
To Transfer to Fund	...	...	125 0 0	By Interest ...

VISVA-BHARATI.

PERMANENT FUNDS.

Income and Expenditure Accounts for the year ending 30th September, 1930—(Contd.)

A-7/27, Aruna Amita Endowment Fund.

		Rs.	A.	P.		Rs.	A.	P.
To Expenditure	By Balance	...	...	...
„ Excess of Income over Expenditure	„ Interest	...	...	...
TOTAL	TOTAL	...	...	...
						1,348	10	0
						1,348	10	0

A-8/27, Nizam's Fund.

		Rs.	A.	P.		Rs.	A.	P.
To Balance	By Interest	...	...	...
„ Expenditure	„ Excess of Expenditure over Income	...	...	...
						5,083	1	11
						5,884	5	3
						7,182	8	0
						3,284	15	2
TOTAL	TOTAL	...	...	...
						10,467	7	2
						10,467	7	2

VISVA-BHARATI. EAR-MARKED FUNDS.

BALANCE SHEET as at 30th September, 1930.

B-3/22, Kalabhavana Fund.

CAPITAL AND LIABILITIES.		PROPERTY AND ASSETS.	
CAPITAL—(As per last Account) ...	Rs. A. P.	Rs. A. P.	Rs. A. P.
ADVANCE FROM GENERAL FUND—			
As per last Account ...	7,180 4 9		38,018 2 3
Since Added ...	428 9 11		8,900 0 0
			14,310 7 8
			31,200 0 0
			26,000 0 0
			7,180 4 9
TOTAL			1,20,608 14 8

CAPITAL—		PROPERTY AND ASSETS.	
As per last Account ...	Rs. A. P.	Rs. A. P.	Rs. A. P.
Add Balance as per Fund			
Revenue Account ...			
			18,331 7 6
			227 12 0
			1,291 3 4
			59 1 0
			231 10 11
TOTAL			20,141 2 9

CAPITAL—		PROPERTY AND ASSETS.	
As per last Account ...	Rs. A. P.	Rs. A. P.	Rs. A. P.
Advance from General Fund ...			
			30,344 7 9
TOTAL			30,344 7 9

VISVA-BHARATI. EAR-MARKED FUNDS.

BALANCE SHEET as at 30th September, 1930—(Contd.)

CAPITAL AND LIABILITIES.			B-6/23, <i>Birla Kathi Fund.</i>			PROPERTY AND ASSETS.			
CAPITAL—	Rs.	A. P.	Rs.	A. P.	BUILDINGS—	Rs.	A. P.	Rs.	A. P.
As per last Account	As per last Account ...	...	...	23,551	0 0
Advance from General Fund	Since Added ...	...	...	5,133	10 0
TOTAL	TOTAL	...	...	28,684	10 0
CAPITAL—			B-7/24, <i>Limbdi Sanatorium Fund.</i>			Rs. <td>A. P.</td>			A. P.
As per last Account	Loan to General Fund
Excess of Income over Expenditure	Deposit with General Office	...	...	...	...
TOTAL	TOTAL	...	...	11,498	3 6
CAPITAL—			B-8/24, <i>Kadoorji Water Works Fund.</i>			Rs. <td>A. P.</td>			A. P.
As per last Account	10,747	10 0	COST OF TUBE WELL—
Excess of Income over Expenditure, as Per Fund Revenue Account	894	6 9	As per last Account ...	...	...	4,586	0 6
Advance from General Fund	Since Added	...	...	1,898	0 6
TOTAL	Deposit with Patisar Krishi Bank	...	...	...	...
CAPITAL—			B-9/25, <i>Bai Hira Bai Fund.</i>			Rs. <td>A. P.</td>			A. P.
As per last Account	BUILDINGS—
Excess of Income over Expenditure as per Fund Revenue Account	G. P. Notes and Port Trust Debentures	...	...	...	...
TOTAL	Deposit at General Office	...	...	...	...
CAPITAL—			B-10/26, <i>...</i>			Rs. <td>A. P.</td>			A. P.
As per last Account
Excess of Income over Expenditure as per Fund Revenue Account
TOTAL

VISVA-BHARATI.

EAR-MARKED FUNDS.

Income and Expenditure Account for the year ending 30th September, 1930—(Contd.)

B-1, Santiniketan Trust Fund.

	Rs.	A. P.	Rs. A. P.
To Establishment
" Light
" Guest Entertainment
" Contingencies
" Equipment
" Repairs
" Rent and Taxes
" Poush Utsab
" Excess of Income over Expenditure
TOTAL
	4,988 10 0		4,988 10 0

C-4/28, President Fund.

To Expenditure ...	...	...	...	...	...
" Transfer to Fund Account ...	...	...	...	...	...
	33,552 5 3	By balance	...	...	1,578 15 6
	2,692 13 0	" Donation	...	...	34,666 2 9
TOTAL	...				...
	36,245 2 3				36,245 2 3

PROCEEDINGS OF THE VARSHIKA PARISHAT, 1930.



The Varshika Parishat (Annual General Meeting) of the Visva-Bharati for the year 1930 was held at Santiniketan at 8 a.m., on Wednesday the 24th December, 1930.

Agenda.

1. Address by the Acharyya or other persons authorized by the Acharyya.
2. Annual Report and Audited Accounts.
3. Election of the Artha-Sachiva.
4. Election of the Karma-Sachiva.
5. Election of Members of the Samsad (Governing Body).
6. Appointment of Auditors.
7. Scheme for granting lease of land at Santiniketan to members of the Visva-Bharati.
8. Recommendations from the Samsad.
9. Confirmation of Rules.
10. Confirmation of Bye-laws.
11. Notified Resolutions, Amendments, if any.

Bijoy Bihari Mukherjee to move :—

“Resolved that a Committee of five members be appointed with Srijut Ramananda Chatterji as President to examine if any further steps can be taken to put before the public the work that is being done in the Visva-Bharati and secure help and co-operation for continuous progress of its aims and ideals.”

12. Interpellations, if any.
13. Appointment of Committee for confirmation of Proceedings.
14. Miscellaneous.

Present.

The following members of the Visva-Bharati were present:—

SURENDRANATH TAGORE, *Vice-President (in the Chair).*

Adhikari, (Miss) Asha.	Mukherjee, Bijoy Bihari.
„ Phanibhusan.	„ Provat Kumar.
Banerjee, Mohitkumar.	Ray, Nepal Chandra.
Bhattacharya, Vidhushekhara.	„ Saradindu Narain.
Bose, Debendramohan.	Santra, Kishorimohan.
„ Nandalal.	Sanyal, Hiran Kumar.
„ Santosh Bihari.	Sarkar, Sushobhan Chandra.
Chatterjee, Ramananda.	Sen, Amiya Kumar.
Chattopadhyaya, Jnanendranath.	„ (Miss) Hembala.
Ghosh, Gourgopal.	„ Kshitimohan
„ Jyotish Chandra.	„ (Mrs.) Kiranbala.
„ Promodaranjan.	„ Tajes Chandra.
Ganguly, Nalin Chandra.	Tagore, Dinendranath and others

Prasantachandra Mahalanobis (*Karma-Sachiva*).

Affirmation of Ideals.

1. The proceedings opened with the chanting of the following Vedic hymn :—

तमीश्वराणां परमं महेश्वरं
तं देवतानां परमञ्च दैवतम् ।
पतिं पतीनां परमं परस्तात्
विदाम देवं भुवनेशमीड्यम् ॥
न तस्य कार्यं करणञ्च विद्यते
न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च ॥
न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
सकारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः ।

हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

2. Surendranath Tagore, Vice-President, then proceeded with the Samkalpa-Vachana (Affirmation of Ideals) as follows:—

READER :

ओं स्वस्ति भवन्तोऽधिब्रुवन्तु ।

RESPONSE (by members) :

ओं स्वस्ति स्वस्ति स्वस्ति ॥

READER :

शो ऋद्धिः भवन्तोऽधिब्रुवन्तु ।

RESPONSE :

ओं ऋध्यताम् ऋध्यताम् ऋध्यताम् ॥

READER :

अथेयं विश्वभारती ।

यत्र विश्वं भवत्येकनीडम् ॥

प्रयोजनम् अस्याः समासतो व्याख्यास्यामः ॥

एष नः प्रत्ययः—सत्यं ह्येकम् ॥

पन्थाः पुनरस्य नैकः । विचित्रैरेव हि पथिभिः

पुरुषा नेकदेशवासिन एकं तीर्थमुपासर्पन्ति—

इति हि विज्ञायते ॥

प्राची च प्रतीची चेति द्वे धारे विद्यायाः ।

द्वाभ्यामप्येताभ्याम् उपलब्धव्यमैक्यं सत्यस्याखिल-

लोकाश्रयभूतस्य—इति नः संकल्पः ॥

एतस्यैवैक्यस्य उपलब्धिः परमो लाभः परमा शान्तिः

परमं च कल्याणं पुरुषस्य

—इति हि वयं विजानीमः ॥

सेयमुपासनीया नो विश्वभारती विविधदेशप्रथिताभि

र्विचित्रविद्याकुसुममालिकाभिरिति हि

प्राच्याश्च प्रतीच्याश्चेति सर्वेऽप्युपासकाः सादरमाह्वयन्ते ॥

तदिदमनुज्ञायताम्, तदिदमनुमन्यताम्,

तदिदमनुष्ठीयताम् ॥

RESPONSE :

इदमस्माभिरनुज्ञायते, इदमस्माभिरनुमन्यते,
इदं च वयमनुतिष्ठाम यावच्छक्यं यथाज्ञानं च ॥
तदिदं ऋध्यताम्, तदिदं समृध्यताम् ॥

Greetings to the Pratisthata-Acharyya.

3. Resolved that the members of the Visva-Bharati in Varshika Parishat assembled wish with all reverence Godspeed to the Pratisthata-Acharyya (Founder-President) during his present tour in the West and send him their respectful greetings.

(Proposed from the Chair and carried unanimously).

Annual Report.

4. Prasantachandra Mahalanobis, Karma-Sachiva, placed before the Parishat the Annual Report for 1930, and the Audited Accounts for 1929-30 (printed copies of which were circulated among members present).

Resolved that the Annual Report for 1930 be adopted and published with such additions and alterations as may be considered necessary by a Committee consisting of Surendranath Tagore, Debendramohan Bose with Prasantachandra Mahalanobis as its Secretary.

Proposed by—JYOTISH CHANDRA GHOSH.

Seconded by—BIJOY BIHARI MUKHERJI. (*Carried nem. con.*).

Audited Accounts.

5. The Audited Accounts for 1929-30 were than taken into consideration.

Resolved that the Audited Accounts and the Balance Sheet for 1929-30 be adopted and published.

Proposed by—JYOTISH CHANDRA GHOSH.

Seconded by—BIJOY BIHARI MUKHERJI. (*Carried nem. con.*).

Election of the Artha-Sachiva (Treasurer).

6. The Chairman announced that Indu Bhushan Sen of Calcutta had been elected Artha-Sachiva (Treasurer) of the Visva-Bharati for a term of three years—1931-1933.

Election of the Karma-Sachiva (General Secretary).

7. The Chairman announced that Rathindranath Tagore of Santiniketan had been elected Karma-Sachiva (General Secretary) of the Visva-Bharati for a term of three years—1931-1933.

Temporary Arrangements.

8. In view of the fact that Rathindranath Tagore is out of India at present resolved further that Prasantachandra Mahalanobis do continue to act as Karma-Sachiva until he is relieved by Rathindranath Tagore.

Proposed by—NEPAL CHANDRA RAY.

Seconded by—JYOTISH CHANDRA GHOSH. (*Carried nem. Con.*).

Election of the Members of the Samsad.

9. The Chairman announced that the following persons had been elected members of the Samsad :—

- (a) Elected from among members resident in Benggal for 1931-32.
Debendramohan Bose, Amal Home, Surendranath Mallik, Jyotish Chandra Ghosh, Kishorimohan Santra, Amiya Kumar Sen, Sushobhan Chandra Sarkar.
- (b) Elected from among members resident outside Bengal for 1931.
Atul Prosad Sen, Ambalal Sarabhai, M. R. Jaykar, Martin Bodmer.
- (c) Representatives from Santiniketan for 1931-32.
Surendranath Kar, Vidhushekhara Bhattacharya, Promodaranjan Ghosh, Nepal Chandra Ray.
- (d) Representative from Sriniketan for 1931-32.
Santosh Bihari Bose.

Appointment of Auditors.

10. Resolved that the best thanks of the Parishat be conveyed to Messrs. Ray & Ray, Chartered Accountants, for auditing the Visva-Bharati Accounts for 1929-30, and that Messrs. Ray & Ray be reappointed Auditors for the year 1930-31.

Proposed by—JYOTISH CHANDRA GHOSH.

Seconded by—PHANIBHUSAN ADHIKARI. (*Carried nem. con.*).

Land Settlement Scheme.

11. Prasantachandra Mahalanobis, Karma-Sachiva, placed before the Parishat the draft scheme for granting lease of land at Santiniketan to life-members of the Visva-Bharati forwarded by the Samsad.

Resolved that the scheme for granting lease of land at Santiniketan to life-members of the Visva-Bharati be approved generally and the Samsad be authorized to take necessary action in the matter.

Proposed by—RAMANANDA CHATTERJEE.

Seconded by—PHANIBHUSAN ADHIKARI. (*Carried nem. con.*).

Rules and Byelaws.

12. Prasantachandra Mahalanobis, Karma-Sachiva, placed before the

Parishat departmental Rules and Bye-laws as framed by the local Samitis and approved by the Samsad.

(Recorded).

Publicity Committee.

13. Bijoy Bihari Mukherji moved the resolution of which he had given notice under Regulation 8 (v). Prasantachandra Mahalanobis, Karma-Schiva, stated that he had placed the resolution before the Samsad, which had fully approved of the above proposal, and had suggested that Bijoy Bihari Mukherji be requested to act as Secretary to the proposed Committee.

The resolution was seconded by Jyotish Chandra Ghosh.

Resolved that a Committee consisting of Ramananda Chatterjee (*Chairman*), Asha Adhikari, Nalin Chandra Ganguly, Amiya Chakravarti, Rathindranath Tagore, Prasanta Chandra Mahalanobis with Bijoy Bihari Mukherji as its Secretary and with powers to co-opt members be appointed to examine if any further steps can be taken to put before the public the works that is being done in the Visva-Bharati and secure help and co-operation for continuous progress of its aims and ideals, and be requested to submit an early report to the Samsad.

Committee for Confirmation.

14. Resolved that in accordance with Regulation 8 (viii) a Committee consisting of Surendranath Tagore (*Chairman*), Debendramohan Bose, Hirankumar Sanyal, Amiya Kumar Sen, and Prasantachandra Mahalanobis (*Karma-Sachiva*) be appointed to draw up and authenticate the proceedings of the Varshika Parishat, 1930 for confirmation.

Proposed by—KISHORIMOHAN SANTRA.

Seconded by—JYOTISH CHANDRA GHOSH. (*Carried nem. con.*).

15. The proceedings terminated with the chanting of the Shanti-Vachana.

(Sd.) SURENDRANATH TAGORE (*Chairman*).

„ DEBENDRAMOHAN BOSE.

„ HIRAN KUMAR SANYAL.

„ AMIYA KUMAR SEN.

(*Members, Confirmation Committee*).

(Sd.) P. C. MAHALANOBIS,

Karma-Sachiva.

Confirmed in accordance with Regulation 8 Clause (viii) at a meeting of the Karma-Samiti (by circulation) on the 5th June, 1931.

(Sd.) P. C. MAHALANOBIS,

Karma-Sachiva

VISVA-BHARATI

PRESIDENT: RABINDRANATH TAGORE



MEMORANDUM OF ASSOCIATION

Objects. "To study the Mind of Man in its realisation of different aspects of truth from diverse points of view."

"To bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity."

"To approach the West from the standpoint of such a unity of the life and thought of Asia."

"To seek to realise in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres."

"And with such ideas in view to provide at Santiniketan aforesaid a centre of Culture where research into and study of the religion, literature, history, science, and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian, and other civilisations may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realisation in amity, good fellowship and co-operation between the thinkers and scholars of both Eastern and Western countries free from all antagonisms of race, nationality, creed or caste, and in the name of the One Supreme Being who is Shakti, Shivam, Advaitam."

Membership. "The membership of the Visva-Bharati and of its Constituent Bodies shall be open to all persons irrespective of sex, nationality, race, creed, caste, or class and no test or condition shall be imposed as to religious belief or profession in admitting or appointing members, students, teachers, workers, or in any other connexion whatsoever."

The Society is at present maintaining the following institutions:—Patha-Bhavana (School), Siksha-Bhavana (College), Vidyā-Bhavana (Research Institute), Lalā Bihārī Lal School of Art and Crafts at Santiniketan and Institute of Rural Reconstruction at Sundarban and at Calcutta. The Society manages its own press and publishing department.

The supreme control is vested in the Parishat, the Members in General Meeting assembled. The Governing Body is the Samad, consisting of members elected by the Sadasyas and the representatives of the different departments.

Life-membership Rs. 250. Annual subscription for ordinary members Rs. 12.

Persons desiring to become members of Visva-Bharati should fill up a Form of Application and send it to the Visva-Bharati office.

Treasurer
Indu Bhushan Sen

General Secretary
Prasanta Chandra Mahalanobis

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